The Outlook

Vol. 68 July 27, 1901 No. 13

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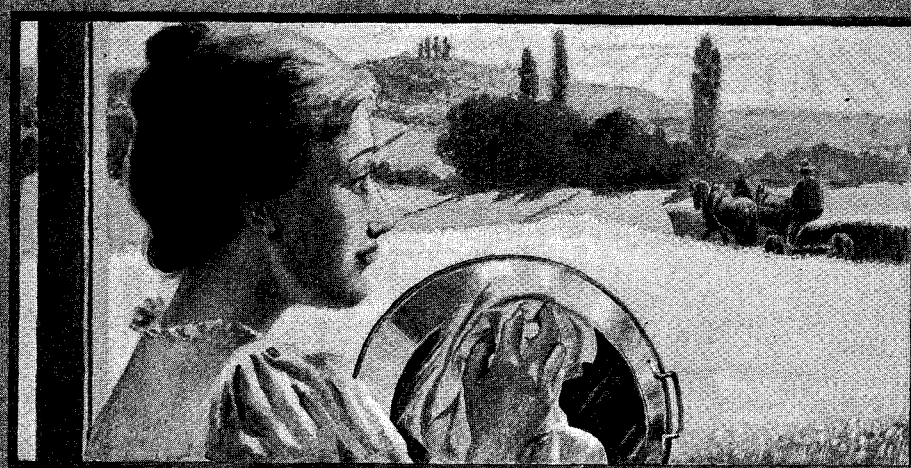

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Two Important Court Acts

The daily papers report the acts of two courts, one a Federal court in Cincinnati, the other a State court in Connecticut, against strikers, the latter of which seems to us to transcend the legitimate powers of a judicial tribunal. This latter is an injunction issued against one hundred and fifty-one machinists in Derby, and an accompanying attachment upon their property for the better enforcement of the injunction, which enjoins the defendants, in the words of the Court, "from in any manner interfering with any person who may desire to enter the employ of the plaintiffs, by way of threats, persuasions, personal violence, or other means calculated or intended to prevent such person from entering or continuing in the employ of the plaintiff." The Federal Judge in Cincinnati is reported to have said that for picketing an injunction would be granted—and he described picketing as intercepting men while going to or from the factory by one man or by more than one—but that violence is not to be remedied by injunction, but is subject to the criminal jurisdiction of the State courts. Picketing has been legally defined as "posting members at all the approaches to the work struck against, for the purpose of reporting the workmen going to or coming from the works, and using such influence as may be in their power to prevent the workmen from accepting employment there." (Bouvier's Law Dictionary, Vol. II., 671.) In England it was at one time held illegal by the courts, but has since by statute been expressly permitted. (Webb's "History of Trades-Unionism," page 275.) To forbid a workman from using peaceable persuasion to induce another workman not to accept employment in a certain factory or mill appears to us a clear violation of the fundamental rights of free speech, and a clear assumption of dangerous authority by the court. It is to us equally clear that an injunction ought not to be issued by a court of equity against acts which are evidently criminal, such as the use of personal violence by one workman against another workman. The objection to the usurpation of such authority by courts of equity is that the violation of an injunction is a contempt of court, and the person who is charged with contempt of court is tried by the judge who issues the injunction. It ought not to be permissible for the same judge to issue the complaint, try the defendant, render the verdict, and pronounce the sentence in a criminal case. We should be glad to see Congress enact a law providing that in all cases of contempt of court for violation of injunction or other orders of the court, or perhaps for any act not performed in the presence of the court, the defendant should be entitled to demand a trial by jury before some other judge than the one who issued the order which has been violated. As The Outlook has more than once said in the past, the history of England indicates the reality of danger which may be apprehended from the usurpation of legislative authority by judicial officers.

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The Steel Strike: The Employers' View

If an attempt is made this week to open and carry on any of the mills of the Steel Combination which are now closed—and such an attempt is foretold by the daily press—the readers of The Outlook will have, by the time this paper reaches them, information respecting the prospects of the impending conflict, which would make anything which we might say on this subject at the present writing quite useless. All we can do in this number of The Outlook is to state

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as clearly as we can the issue joined between the Amalgamated Association and the Steel Combination and express our opinion respecting it. In doing this we depend partly upon official statements made by the leaders of the respective parties, and partly upon reports of the facts in the daily press. The Steel Combination includes a number of mills, some of which employ union, some non-union labor. The Amalgamated Association, of which Mr. Shaffer is President, and the leaders of the union mills agreed upon a scale of hours and prices which both the Association and the union mills were prepared to sign; but the owners were not prepared to sign this agreement for the mills which were not employing union labor. They based their refusal so to do primarily on the ground that the men who are not in the Amalgamated Association do not wish to become Association men, and should neither be compelled to join the Association nor compelled to have an agreement signed in their name and on their behalf by a body to which they do not belong and which does not represent them. The New York "Times," which may properly be regarded as an unofficial organ of the Steel Trust, so far as the present controversy is concerned, puts the argument for the Trust effectively:

> What does signing the scale mean? Not wages, not hours alone. Wages are as high, if not higher, in the non-union mills, and the hours are the same. The "scale" when signed puts the men in the mill under the control of the union. The men no longer have the right to make their own contracts with their employers. They cannot agree to work for higher wages than union men get in other mills. They cannot make terms satisfactory to themselves about piecework, overtime, apprentices, new men, and the many other matters that come up for adjustment in the management of a mill. All these things will be arranged by the union in its "scale."

One reason why the non-union companies are unwilling to make their mills union mills is indicated by a despatch to the "Evening Post," which affirms that "the non-union mills are the best equipped so far as machinery and appliances go, and are the larger;" that they are so because ten years ago the unions opposed the employment of labor-saving devices, and the union mills were obliged to forego their use, while the non-union mills took advantage of such devices and thus "forged to the front." To complete this statement it should be added that the New York "Tribune" reports that, after a conversation with President Schwab, the head of the United States Steel Combination, Mr. J. Pierpont Morgan, who is its chief financier, and who, there is reason to believe, has been in favor of the organization of labor, said emphatically: "There has been no settlement, and there can be no compromise on such a question. The position of the operating companies is perfectly simple and well understood, and, so far as I am concerned, has my unqualified approval." If this report is well founded, we may be reasonably sure that, unless the Amalgamated Association modifies its claims, we are on the eve of a resolute, if not prolonged, struggle between labor and capital.

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The Steel Strike: The Employees' View

Mr. Shaffer, the President of the Amalgamated Association, replies to the unofficial statements of the employers by official statements of the position of the Association. He declares that by their individual contracts with the mill owners the non-union men have agreed not to join any labor organization, that the Amalgamated Association does not ask assistance of the manufacturers in unionizing the non-union mills, but it does ask that all such agreements be canceled and the men be left free to join the union if they wish so to do. "We have never been arrogant," he says, "in insisting that men join our organization or leave the union mills. The statement that we wish the companies to bind themselves to employ only union men is a deliberate falsehood. We do not ask even recognition of the union in the organization of non-union mills, further than the signing of the scale." He insists that the claim of the combine that it is protecting the non-union men by its refusal to sign for non-union mills is not sincere, since it agreed to sign for two of them; that the non-union men would be glad to join the union if they could; and that without joining the union they are glad to be represented by it in negotiations with the capitalists. To prove this he has called out the men from the non-union mills. The demonstration, however, lacks something of certainty, since while some have responded, others

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have refused to respond. In estimating Mr. Shaffer's claim the reader must not ignore the qualification implied in the words "*further than the signing of the scale*," for this claim that the non-union mills sign the agreement with the Amalgamated Association which is signed by the union mills, "thus preventing discrimination in favor of the non-union plants during dull times," has the effect, or at least this is the claim of the employers, to make the men in those mills union men in every respect except the formal obligation to contribute to the union; and it is almost certain that the men, with rare exceptions, would contribute to the union, if it were recognized by the capitalists as their formal representative. Mr. Shaffer, we are glad to see, vigorously dissuades his men from every form of violence, and even from assembling about the mills and picketing to prevent non-union men from taking their places, and up to this time he has been effective in his persuasions. Thus far no signs of disorder of any kind have appeared, and we hope that the men will maintain the same attitude of self-restraint in case the mills open with non-union labor. Mr. Shaffer's reliance appears to be, first, on the effect upon the stock market of so serious a strike, and second, upon political influence to secure some settlement. At least, this is indicated by the latest interview published from him, in which he intimates that, while he has hitherto been a Republican, if the Republican Administration does not interfere to prevent the overthrow of the Amalgamated Association, it may expect to lose the labor vote. The indications at this writing are that neither the effect on the steel market nor the anticipated effect on future elections will have the influence which Mr. Shaffer has apparently anticipated.

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The Steel Strike: The Outlook's View

In estimating the ethical character of this strike, the reader may dismiss the somewhat extravagant claims put forth on behalf of both the Amalgamated Association and the Steel Trust, that each is fighting for the liberties of the non-union men. Altruism does not yet reign in either camp to this extent. The Trust is fighting to retain the liberty for itself of maintaining non-union mills, and the Association is fighting for the right to act as the representative of labor in all the mills of the Trust. In estimating the justice of these claims, the reader must also remember that no question of wages, hours, or other conditions of labor is directly involved. The men who have quit work have not done so because the wages paid are too small, or the hours required too great, or the conditions of labor too unsanitary, either for themselves or for their fellows. They have quit work because the employers refuse to accept as representative of non-union men an organization to which the non-union men do not belong. Whether they would have quit work if the companies had agreed to rescind the clause in the individual contracts of the non-union men by which they pledged themselves not to join the union does not appear. We suspect that in that case the non-union men, with very few if any exceptions, would have become union men. The whole strike appears to us to be based on a false conception of the relations of laborers and capitalists. It tacitly assumes the doctrine of the solidarity of labor, which may be interpreted thus: The employers in any industry or cognate industries are all to be combined in one organization, the employed in another; their interests are antagonistic; the question how the profits of their common enterprise are to be shared can be determined only by a periodical contest between them; and in order to thus contest, and for the consequent successful protection of their interests, all the workers must be united in one organization, which must be autocratic or it cannot be effective. If this theory is right, we cannot say whether the present strike may not be good strategy. But we believe it is thoroughly wrong. Experience has entirely overthrown the old notion that the more hours a workingman works the more will be the product of his labor, and the less wages he receives the more profits will remain to the employer; and has gone far toward proving, on the contrary, that the more reasonable the hours and the more adequate the wages, the more profit to the capitalist. Capitalist and laborer are partners in a common enterprise, and their interests are common, not antagonistic. Moreover, we believe that the present division of

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society into tool owners, who do no work, or none but that of supervision, and tool workers, who own no share of the tools and have no share in the direction of the industry, is temporary and transitional. The sooner we emerge from it into a condition in which, by their thrift, their industry, their temperance, and their intelligence, the tool workers become sharers in the ownership of the tools and the control of the industry, the better for society; and this ideal of a common ownership and a common direction as well as a common industry is delayed by every such strike as Mr. Shaffer has initiated. If he had waited until the individual contracts of the non-union men expired, and had then simply demanded that they be left free to join the union if they chose to do so, he would have had the sympathy of the public wholly on his side; for Americans are always in favor of liberty. As it is, the public is apathetic, since it cannot very heartily sympathize with either party to a conflict which never ought to have arisen, and which, whatever else may be said of it, has been finally brought on by the action of Mr. Shaffer.

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The Nicaragua Canal An important statement from Lord Pauncefote, British Ambassador to the United States, has been published in London. As it is unusual for diplomatists to give any intimation of their negotiations while pending, it is reasonable to presume that this semi-official statement has been given forth for the purpose of affecting public opinion in Great Britain, and perhaps preparing it for a compromise on the subject of the Nicaraguan Canal. Lord Pauncefote of course does not disclose details, but he expresses a good degree of confidence in the acceptance by the United States of the treaty which he expects to propose next October to the United States, with the approval of the English Cabinet. His exact words as reported are as follows:

> When I return to the United States at the end of October, I hope to take with me a Nicaragua treaty that will meet the views of both President McKinley and the British Cabinet. It goes without saying that the President has made himself cognizant of the opinions of the Senate and of the Secretary of State. There is no use wasting time over treaties which the Senate is likely to refuse. I really believe the differences of opinion between the two nations are capable of settlement in an agreement fair to both.

Without attempting to anticipate the details, concerning which Lord Pauncefote preserves a proper reticence, we think we may assume that they will include, on the one hand, a recognition of our right to make at least such fortifications as may be necessary to protect the canal from domestic disturbances in Nicaragua itself, which seems to us to be all that was necessarily involved in the Senate amendments, and, on the other hand, a formal recognition of the existence of the Clayton-Bulwer Treaty, with some acceptable provision that it shall be so far abrogated as no longer to stand in the way of a Nicaragua Canal constructed by the American Government and under American control.

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The Philippines Large allowance must be made for the optimistic speeches of Filipino public men who range themselves on the side of the American Government by speeches or pronunciamentos in its support. Politicans of all sorts like to be on the winning side, and this principle is at least as applicable to Filipino as to American politicians. Nevertheless, we have no doubt that the address delivered by Eduardo Nepomuceno, Provincial Secretary of the island of Marinduque, on the passage of the special act organizing a civil government for that island, is within bounds in its statement that "there has been recently initiated a current favorable to pacification—a current which is progressively growing stronger, as is proved by the return to order of many who, opposed from the beginning to all compromise and agreement, have at last admitted the grave error into which they had fallen, and, turning from their hostile attitude, have unconditionally gathered under the protection of the constituted Government." It is clear that this current is by no means confined to the island of Marinduque. There are intimations that the perplexing friar problem is drawing toward a solution, though the nature of that solution has not been made officially public. One step toward it will probably be found in the determination to subject the lands of the friars to the same kind of land tax as the lands of secular owners; but, more than

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that, there are intimations that the Administration is approaching an understanding with the authorities of the Roman Catholic Church, upon the basis recommended by both the Philippine Commissions—namely, the purchase of the friars' lands from the Church for a lump sum, which lands will afterwards be put in the market and sold, we hope, substantially on the principle of our Homestead Law, only to those who will actually take possession of, occupy, and utilize the soil.

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Progress in Porto Rico The semi-official announcement that Governor Allen of Porto Rico is about to resign has called out some discussion as to the actual condition of the island. It appears that Mr. Allen has been for some months desirous of resigning for purely personal reasons, but that he wisely consented to remain until Porto Rico had placed itself on such a strong commercial and industrial footing that free-trade relations could be established between the island and the United States. That time has now come. As our readers know, the Porto Rican Council has passed a resolution to that effect, and President McKinley is expected this week to issue his proclamation abolishing all customs tariff between the United States and this dependency. There seems to be no dissent to the general opinion that Governor Allen has filled a difficult office under peculiarly discouraging circumstances with sound judgment, keen intelligence, and judicious impartiality, and that his administration has been encouraging to those who hope much from the gradual introduction of American principles of government in all our new territory. Judge W. H. Hunt, now Secretary of the Insular Government of Porto Rico, is generally spoken of as the probable successor of Governor Allen. Mr. Hollander, the Treasurer of Porto Rico, who was called from an assistant professorship at Johns Hopkins University to fill his present position, and who is now in this country, declares that the present financial condition of Porto Rico compares favorably with that of any State or Territory in the Union. The island, he says, is free from all funded or floating indebtedness, the burden of taxation upon its people is less than upon the residents of any other part of the United States, and the Insular Treasury begins a new fiscal year with sources of revenue that should supply all necessary expenditures, and with a surplus large enough to afford security against any unforeseen contingency. The annual expenditures of the island are, it appears, about $2,000,000, of which about one-half is devoted to schools and roads. Necessary revenues are supplied by customs duties on goods imported into Porto Rico from countries other than the United States, by excise taxes on tobacco and a few minor articles, and by a direct tax of one-half per cent. upon real and personal property. Mr. Hollander holds that the new revenue system has worked finely. Four-fifths of the money expended comes from customs and excise duties which in all the States and in the United States Territories would go to the general Government. The agricultural interests are gradually recovering from the severe blows dealt by hurricane devastation and by the fact that some trade connections were cut off when Porto Rico came under American jurisdiction. The removal of the tariff will, it is believed, greatly aid the sugar industry, which, Mr. Hollander says, is increasing rapidly in importance as compared with the coffee and tobacco industries. As to the working of the direct property tax above referred to, opinions differ widely. Mr. Hollander considers the method a great success; on the other hand, delegates from Porto Rico are now here to protest against it on the ground that the assessment is on principal and not on income, on the farm rather than on the crop, and that it is impossible to levy a fair annual assessment when the product varies immensely from year to year. The tax is levied, however, on the principle of the land tax in the States of the Union.

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Negotiations at Peking The generous action of Japan in withdrawing her demands for an increased portion of the total indemnity is likely to aid materially in the long-delayed settlement of terms and methods of paying the Chinese indemnity. The Special Commissioner of the United States, Mr. Rockhill, cabled last week that the discussion was then

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turning about the Russian proposals for the increase of the customs tariff from five to ten per cent., if such increase is necessary to insure the payment of the indemnity. Naturally England and, in a less degree, the United States are not altogether satisfied with an arrangement for paying the indemnity by which the greater part of the money will come from taxes on British and American goods; but it is probable that the point will be yielded. The indemnity has now been fixed at four hundred and fifty million taels with interest at four per cent. It is expected that the formal ceding of Peking to the Chinese authorities will take place August 14, the anniversary of the relief of the legations by the international forces. A despatch from St. Petersburg to the London "Express" says "Mongolia is now Russian," and the assertion is explained by the statement that Russian troops have fortified and garrisoned posts two hundred miles south of the proper Russian border. The text of an Imperial edict, issued last month, has just been published: this in characteristically evasive language intimates that the only reason for the long absence of the Empress from Peking has been the ill health of the "Sacred Mother," and announces that, as the weather is becoming cooler, the court will soon resume its residence in Peking.

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South Africa The interest of the week in England as regards the South African situation chiefly centered about Lord Kitchener's despatch describing the letter found in ex-President Steyn's baggage. This was recently captured, and Mr. Steyn himself had a narrow escape. A letter from Secretary Reitz to Mr. Steyn, written last May, had urged that a messenger be sent to Mr. Kruger, asking him to seek for an armistice and reasonable conditions of peace. Mr. Steyn's reply declares that he is under agreement with the Transvaal Government, made long ago, not to ask for an armistice until things reached the utmost extremity. Mr. Steyn's persistence—or obstinacy—is shown in the fact that he wrote that, in his judgment, things had not yet reached that pass, and he could see no reason for "refusing to place further reliance on God's help or foreign intervention." There is no present or possible future prospect of foreign intervention in sight; and the only practical result gained by the continued resistance of the Boers under the leadership of Steyn and DeWet is increased loss to Great Britain in money and men. Probably no one now seriously believes that Great Britain will abandon the struggle, and it would seem to many, even among those who sympathize heartily with the Boers' struggle for independence, that their efforts should be directed to securing such conditions of peace as will give them the utmost possible self-government now, and definite promise of the self-government which obtains in Canada and Australia in the near future. The recent statement by Mr. Sprigg, the Premier of Cape Colony, that the Cape Colony Cabinet and the Imperial Government were agreed that there must first be a period of military rule in South Africa, to be followed by a crown-colony government for the new colonies, with a large scheme of immigration, might well be supplemented by a declaration that ultimate federation accompanied with self-government will be introduced into South Africa as soon as the security of civil conditions justify. The death of Mrs. Kruger at Pretoria last Saturday may, it is thought by some English newspapers, influence Mr. Kruger to give up the struggle.

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Lord Rosebery's Letter In a letter to the "City Liberal Club of London" the Earl of Rosebery, a leader in the Liberal party of England, points out with great frankness the fatal weakness of that party in its present condition. It consists of two factions which are radically opposed to each other on the most fundamental question now before the people of Great Britain:

> The severance is not simply on the war [in South Africa], which will terminate with the war, but on sincere, fundamental, and incurable antagonism of principle in regard to the Empire at large and our consequent policy. One school, blind, as I think, to the developments of the world, is avowedly insular. The other places as the first article of its creed the responsibilities and maintenance of our free and beneficent Empire. The party cannot contain these two schools and remain an efficient instrument. The sections may call themselves by the same name and row in the same boat; but the boat will never advance, for

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they are rowing in opposite directions. Until the crew make up their mind toward what port to row, their bark can only revolve.

When a nation is engaged in war, whether it be justly or unjustly, the party opposed to the war always labors under great disadvantages. The opponents of Lord North found it so in England in 1776, the opponents of the Mexican war found it so in America in 1846, the opponents of the war for secession in the South and the opponents of the war for the Union in the North found it so in 1861. Such a party of opposition can rarely hope for victory at the time; if it is to win any ultimate victory, it must be able to present first to its own members and then to the country an affirmative and well-defined policy. Without this the country cannot support the party, because there is really nothing to support. This the Liberal party have not done and are not prepared to do. To the questions, What course do you propose to pursue now in South Africa; and what course in the colonies generally? the English Liberalism of to-day has no answer to give. Indeed, it has never had a well-defined foreign policy; and to-day the foreign problem is the pre-eminent problem in English contemporaneous history.

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Application to American Problems

There is a lesson in Lord Rosebery's speech for the Democratic party in this country. That party in the North had no well-defined policy during either the Civil War or the Reconstruction period. Its candidates were accidents, and in its political campaigns it depended either on the personal popularity of the candidate, as in its nomination of McClellan and Hancock, or on an attempted diversion from the Republicans, as in its nomination of Horace Greeley, or on mere general criticism of and opposition to the Republican policies. It would puzzle any student of history even now to guess what the Democratic party would have attempted to do if it had elected either McClellan or Greeley, or Hancock. But in 1884 it nominated and elected Mr. Cleveland on a platform of Civil Service Reform, and in 1892 on a platform of Revenue Reform, though, unfortunately for its future success, it did not support its platform and its candidate in either particular. Again in 1896 it appealed to the country on a free-silver platform, and, though defeated, it produced a political impression on the country which it had not produced in either of the preceding unsuccessful campaigns when it was merely an opposition party. We do not doubt that Mr. Towne is quite right in saying that the free-silver issue is dead; no eloquence can revive it. It is also almost if not quite certain that no domestic question will or can take the place of the colonial question as a political issue in the next Presidential election. And at present on the colonial question the two factions in the Democratic party are rowing, to use Lord Rosebery's figure, in opposite directions. If the Democratic party expects to produce any impression on American politics it must come to some conclusion on this question and offer its conclusion to the American people for their support. For this reason we are glad to see a clearly defined position on this subject in the Ohio platform, on which we have commented elsewhere. The Democratic party with a principle may be defeated, but it will certainly be defeated if it has no principle. The issue so clearly presented by Lord Rosebery to the English people between a purely insular and an imperial policy is in essence, though not in detail, the issue also on which the American people will have to pass in both the next Congressional and the next Presidential campaigns, and the more clearly it is presented to the voters the better for the country.

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Prisons in Morocco

In no other country having fairly close relations with Western civilization are to be found such cruelty and inhumanity as in Morocco. The conditions of life there have afforded of late excellent dramatic and tragic material for story and sketch writers; and probably many of our readers have read the tales and novels of A. E. W. Mason, A. J. Dawson, and Stephen Bonsal with feelings of incredulity as to the possibility of such events actually happening as are described. If, however, they will turn to the article on Morocco prisons by the Countess of Meath, lately published in "The Nineteenth Century,"

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they will find there, told as true stories, tales not less harrowing and pathetic. In Morocco, the fact that a man is a prisoner does not mean that he has been convicted of crime, and may not mean even that there is reasonable ground for suspicion against him. Practically there is nothing in Morocco corresponding to our idea of legal procedure; and offenders against the will or the whim of the authorities are treated at the discretion of those in power. The condition of the prisons in Morocco has long been a disgrace to even a barbarous State. It is not only possible but common for men there to be beaten to death, to have their eyes put out with hot irons, or to be tortured in even worse ways. Deaths from neglect, starvation, and disease occur almost daily. In the worst prisons the inmates get no food at all, unless their friends bring it to them, and in other prisons they are entirely dependent on the sale of the baskets which they are allowed to make and upon chance charity. Even in the capital of the country the horrors of Morocco prisons are only slightly less than in the interior towns. Lady Meath describes a visit to the prison in Tangier, where she was only allowed to look through an opening in a barred door; but even the slight knowledge thus gained and the information obtained from other sources showed her that the prison was in a frightful condition, and that it was not an uncommon thing for men to die under the lash for merely speaking injudiciously about the Government. Lady Meath very earnestly urges that something be done to mitigate these horrors, in the interest of humanity, by the nations of the world, if not officially, at least by the united efforts of committees and philanthropic bodies. Not long ago, at the instance of the present British Minister, a memorial signed by all the diplomats in Tangier was sent to the Sultan of Morocco, urging the necessity of reform in prisons. A slight improvement resulted in some places. Lady Meath expresses the hope that the visit of the American Minister to the Sultan, about to take place as she wrote, be utilized for another remonstrance on the subject. At all events, it is quite possible for the suggestion to be carried out that an international committee be formed to aid the prisoners, to encourage remonstrances directed to the Sultan, and to begin a thorough agitation in all civilized countries.

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An Irrational Demand

When Mr. Barker was put on trial for ambuscading and shooting the Rev. Mr. Keller because he had been charged with a criminal assault on Mrs. Barker, a "Thomas G. Barker Defense Association" was organized to defend him. This association held a meeting last week at Arlington, N. J., and passed the following resolution, which we print in full because it affords so striking an illustration of a not uncommon form of gross injustice:

> We, the undersigned citizens, who desire the whole truth respecting the tragedy of February 3 to be ascertained and established beyond dispute, beg to remind you that Mrs. Barker, during the trial of her husband, testified under oath that you had committed a criminal outrage upon her person. This charge, thus solemnly made by a woman of good reputation, has now been on public record several weeks, yet, so far as we know, you have taken no steps beyond a simple denial to show forth your innocence of the alleged crime. The way is clearly open for you to obtain a searching and complete judicial inquiry by which the truth can be established beyond question. Your seeming hesitation to take this course is arousing public suspicion. Refusal of investigation would be equivalent to confession. We therefore respectfully urge you to bring suit at law against Mrs. Barker for defamation of your character.

The injustice of this demand consists not only in its false statement that Mrs. Barker testified under oath to a criminal outrage, nor in the fact that no suit for slander can be maintained against a defendant for testimony given in judicial proceedings, but in the absurd requirement that Mr. Keller take steps to show his innocence of a charge which has never even been formally presented against him. It is not the duty of the person charged with a crime to prove his innocence; it is the duty of the person who makes the charge to prove the guilt. The principle that every one is to be presumed innocent until proved guilty is not a technical rule of law but a fundamental principle in morals, and it applies even although the accuser is a woman and the accused is a clergyman. Mr. Keller could not, if he wished, maintain a suit against Mrs. Barker on any statement made by her in court proceedings; on the other hand, Mrs. Barker

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could easily have criminal proceedings instituted against Mr. Keller, unless the laws of New Jersey are different from those of most civilized communities. Until and unless she does so the public ought to presume, and the unprejudiced and intelligent portion of the community will presume, that the charge which she is reported to have made, but which she never has made officially and formally, is groundless. We should not devote so much space to so local an incident were it not for the opportunity which this case affords to stigmatize the irrational notion that it is just to start an unauthenticated rumor against a clergyman and then condemn him because he does not prove that it is false. The custom is unhappily common enough; but we do not remember before to have seen it stated in so bald a form or so openly avowed and defended.

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Missionaries in China

The American Board has, by its action—and this is a case where actions speak louder than words—made its reply to the suggestion in certain quarters that, for the present, the Church should withdraw its missionaries from China, or, at least, from those districts from which the recent Boxer movement drove them out. Of this demand, as expressed with considerable ability by Mr. Frederick Greenwood, we shall have something to say editorially. Here we only report the practical reply furnished by the action of the American Board for the Congregationalists. The Prudential Committee, it is announced, has conferred with the mission in North China and with members of that mission in this country, and after such conference has formally approved the re-opening of the work in North China, at Peking, Pao-Ting-Fu, Tientsin, and Pang-Chuang. In pursuance of this policy the following members of the mission have been authorized to return to the field the coming autumn: Dr. and Mrs. C. A. Stanley, Dr. and Mrs. J. H. Ingram, the Rev. H. P. Perkins, Miss M. E. Andrews, and Miss J. E. Chapin.

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Religious Orders in France

We gave to our readers in The Outlook for July 6 a full account of the new Law of Associations respecting the ecclesiastical orders in that country. The Pope has afforded an illustration of his statesmanlike character in the answer given with his approval to the question presented to the Vatican by the heads of various Roman Catholic orders, whether they should apply for authorization in accordance with this law. The answer, as summarized by the cable to this country, is that, while the Holy See condemns all provisions of the law which impair the rights and prerogatives of the congregations, nevertheless, in order to avert the very grave consequences which would follow the extinction of the orders, it will permit unrecognized institutions to apply for authorization under the law. The effect of this permission is to accept, though under a kind of protest, the principle for France which all Americans, Roman Catholic as well as Protestant, accept in the United States, that the civil Government is, as respects all legal rights and obligations, superior to religious associations.

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In Memory of Margaret Fuller

On Friday of last week, fifty-one years from the day when the vessel bringing the Ossoli family from Italy to America was wrecked off the Fire Island shoals, a tablet in memory of Margaret Fuller Ossoli was unveiled on the shore where the disaster occurred. The erection of this memorial is largely due to the efforts of Mrs. Lillie Devereux Blake, who has a cottage at Point o' Woods, a unique summer colony upon the sandy stretch between the ocean and the Great South Bay known as Fire Island. Here, in a little assembly hall within sound of the breakers, the summer residents and the visitors from a distance gathered to do honor to the woman who was the first in this country to achieve literary reputation both in America and Europe, and who was a member of that "ethical family" which includes Hawthorne, Alcott, and Emerson. Mrs. Blake, in her opening address, sketched the short and brilliant life of Margaret Fuller, her work as a teacher, and her "conversations" in Boston, where the brightest minds gathered for the question and answer that followed her discourse upon art and education and the problems of the day. Addresses were made by Mr. Charles W. Hand, President of the Point o' Woods Association, and the Rev.

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Charles H. Townsend, and letters were read expressing interest and co-operation from Thomas Wentworth Higginson and Julia Ward Howe. Some interesting reminiscences were given by Mrs. Charlotte B. Wilbur, the first President of Sorosis, who remembered, as a child, Margaret Fuller laying her hand on her head, saying, "Little girl, don't think, don't think," advice she herself was far from carrying out. One evening, in the early days of New York, Horace Mann lectured in the Bowery on Education, and Margaret Fuller and Mrs. Greeley, in whose home she was staying while writing for the "Tribune," went to the lecture in an omnibus over the ill-kept roads. Returning, they entered into discussion with a fellow-passenger, a New York lawyer, on the subject of education for all, which Margaret Fuller strongly upheld as the only means for wide and permanent progress. The gentleman took their lantern to light them to their house over the pitfalls of the street, and Margaret Fuller exclaimed, as they picked their way around a bog, "I should like to vote on the condition of these streets," greatly to her companion's horror. After the exercises the audience formed in procession and moved up the board-walk along the beach to the little pavilion erected to contain the bronze tablet which bears this inscription, written by Mrs. Julia Ward Howe: "To commemorate Margaret Fuller, Marchioness Ossoli, author, editor, poet, orator, who, with her husband, Marquis Ossoli, and their child Angelo, perished by shipwreck off this shore, July 19, 1850, in the forty-first year of her age. Noble in thought and character, eloquent of tongue and of pen, she was an inspiration to many of her own time, and her uplifting influence abides with us. Erected 1901."

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The Whittier Monument

In the same week in which the memorial to Margaret Fuller is unveiled at Point o' Woods, Long Island, the Whittier Home Association announces its purpose to erect a statue of Whittier at Amesbury, the Massachusetts village in which he lived for many years. The Association some time ago bought the house which Whittier occupied, collecting therein many objects associated with him, and keeps it open in the charge of a caretaker. Many come to visit it during the year, and every summer there is a meeting of the members of the Association, with an address by one of the poet's friends. The statue will stand on a little plot of ground near the Friends' Meeting House which he attended. Mr. Whittier once said jokingly of this very bit of ground, "Perhaps they will put a graven image of me there some time," and the word spoken in jest it is hoped will become a reality. The poet's niece has pledged five hundred dollars of the few thousands needed, but there are many who will wish to have some share in this memorial to the man whose stirring words in behalf of freedom and whose tender interpretations of the nature of the Heavenly Father endear him to his countrymen. And it is better that this tribute to one who was pre-eminently a poet of the people should represent the small gifts of the many rather than the larger gifts of a few. All desiring to take part in this expression of reverence and affection to the Quaker poet should communicate with the Whittier Home Association, Amesbury, Mass. It would be well if in the dwelling-places of other great men such associations of neighbors and friends were formed, to keep green—not their memory; their own work has done that—but a little bit of earth, consecrated by their presence.

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Young People's Universalist Union

At least two points of special interest to Christian people generally are prominent in the proceedings of the twelfth Annual Convention of the Young People's Christian Union of the Universalist Church, which met at Rochester, July 10–15. It appears that the Union has a "Christian Citizens' Department," of which the Rev. Merrill C. Ward, of West Hingham, Mass., is superintendent. His report calls for the formation of a Christian citizenship committee in every local union, and a superintendent of their work in every State. Among the items of work already accomplished it appeared that some of the unions had secured curfew laws in their towns to keep children off the streets at night. It was urged that the unions, through their committees,

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should keep in touch with other organizations for social betterment, and thus keep the Church clear of reproach for indifference to public welfare. The example thus set and the counsel given in one of the smaller Christian bodies seem worthy of a following in others. The other point to be noted is the inclusiveness of the Universalist Union. Thirteen denominations are represented in its membership. One society was instanced, composed of thirty-three members, three of whom are Universalists and the remainder divided among seven denominations. Universalists thus practice toward others the Christian union which has seldom been practiced toward them. The Convention was largely attended, and was addressed by some of the ablest men in the Universalist Church, with constant reference to the fundamental truths and practical duties of religion. The President of the Union is Mr. Louis A. Ames, of New York City. Next year's meeting is to be at Portland, Me.

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The Bible in the Episcopal Church

The General Convention of the Episcopal Church, which meets next autumn in San Francisco, will have before it a matter of almost equal general interest with the proposed changes in the canons on marriage and divorce, which we noticed a few weeks since. The joint Commission, constituted in 1895, for the preparation of new marginal readings for the Bible, will then present its final report in a pamphlet volume of over three hundred printed pages, the result of sixty-five days of united work. The Commission, consisting of five bishops and four presbyters, has undertaken "to sift out of the very large number of alterations made in the familiar English text by the Revised Version those which are really important to make clear the sense." They find that "in many cases renderings preferable to those in its text are found in the margin of the Revised Version." They also say that "the American revisers often suggest words and phrases better adapted to our needs than those of the English translators of 1611 or 1881." Their aim has been that the Church may have "a Bible which, on the one hand, retains the version around which the loving regard of the people so largely centers, and at the same time contains all such renderings of the text as are necessary for its intelligent use." The marginal readings thus prepared, which the Commission unanimously recommends the General Convention "to authorize for permissive use in the public reading of the Scriptures," include also some paraphrases of certain passages where the literalism of the old version is objectionable to modern taste and feeling. In three cases only has any critical note been introduced, viz., that of the angel at the pool of Bethesda (John v., 4), that of the eunuch's baptismal confession (Acts viii., 37), and that of the doxology closing the Lord's Prayer (Matthew vi., 13). Here the margin simply notes that some of the earliest manuscripts do not contain these passages. It would seem that the passage about "the heavenly witnesses" (1 John v., 7), which none of the earliest manuscripts contain, should have been included with these. The Commission states that the number of alternate renderings prepared in their report on the New Testament in 1898 has been diminished "in deference to what seemed to be the general opinion of the Church." That this purely American work may become available for the mother Church of England seems indicated by the offer of the Royal printers to print at their own cost two editions of the Bible with the proposed marginal readings, if adopted, one for use at the lectern, and one for private use, provided authority be granted. Our readers will remember that the Anglican Church undertook the revision in 1870, and shelved it when completed, so that its adoption has been limited to progressives in other Churches. Should the report of the Commission be adopted, the struggle between the ancient and the modern version will be ended, at least among American Episcopalians, by this compromise.

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Students at Northfield

About one hundred and fifty colleges, universities, professional schools, including West Point, and secondary schools—were represented in the Students' Conference at Northfield, whose sixteenth annual session ended July 7. The Bible study, which is a prominent feature of these conferences, is remarkably well organized into four

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courses, graded from freshman to senior. The development of Northfield along scholarly lines is indicated by the participation of such men as Professors Bosworth, of Oberlin, and Saunders, of Yale, in the teaching force. Besides the studies, conferences on missionary and association work, and the life-work meetings on Round Top, occupying severally an hour daily and supplemented by personal interviews with the leaders and others, platform addresses, morning and evening, filled the ten days' session. The most conspicuous figure at Northfield this year was the Rev. G. Campbell Morgan, who last winter resigned his pastorate in London to take charge at Northfield as Mr. Moody's successor.

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Pretexts and Proof-texts A letter from an Anglican clergyman to the London "Standard" exhibits the reason which his fellow-churchmen offer against removing the prohibition of marriage with a deceased wife's sister. Presumably it is the same reason which lies back of the effort now making to introduce that prohibition into the canons of the Episcopal Church in this country. In reply to a pamphlet issued by the Marriage Law Reform Association, containing the opinions of professors of Hebrew in forty-eight universities and of professors of Greek in thirty-five universities, nearly unanimous in testifying that the Bible does not countenance such a prohibition, this clergyman says:

> If it were a matter of pure scholarship, this array of opinion would be convincing. But it is not a question of the meaning of Hebrew or Greek words. The prohibition as to a wife's sister now in force is an inference from Scriptural teaching generally, and especially from Leviticus xviii, 18, and Ephesians v, 31, an inference which has Catholic antiquity and the Reformation settlement at its back for support.

Any one who takes the trouble to look up these citations finds them to be "proof-texts" of just the same degree of pertinency as the one that used to be so often quoted in justification of negro slavery, "Cursed be Canaan" (Genesis ix., 25). It is against marriage with a living wife's sister that the prohibition in Leviticus is explicitly and solely directed, while the passage in Ephesians says nothing more than that man and wife are "one flesh." The controversy on this subject curiously illustrates the opposition between the ecclesiastical and the scientific type of mind, and the ecclesiastical tendency to mistake pretexts for proof-texts.

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The Issue

We published last week the plank of the platform of the Ohio Democracy bearing on our foreign and insular possessions. It was in the following words: "The Democratic party opposes any extension of the National boundaries not meant to carry speedily to all inhabitants full equal rights with ourselves. If these are unfitted by location, race, or character to be formed into self-governing territories and then incorporated into the Union of States, they should be permitted to work out their own destiny." We think this is an admirable statement of one principle which might govern the country, namely, never to take possession of any territory or assume responsibility for any people unless the territory is to be incorporated in and the people are to become citizens of the United States.

We also received last week a letter from a distinguished publicist, not officially connected with either of the political parties (nor do we even know how he has voted in the past), from which we quote the following sentence: "I am sure that we must not dream of receiving any one of these islands as States of the Union; that we must govern them as colonies; that we must keep constantly in mind the goal of self-government for them all; but that we must not abstain from keeping control of the situation until the common welfare of these people and ourselves calls for something like that measure of absolute self-government which the freer colonies of Great Britain have. Of course, we are not to part with them (unless it be with some portion of the Philippine Islands); and, of course, we are to exercise our control over them for their good, but for their good as a part of our country." We put this statement of principle in contrast with that of the Ohio Democratic platform. It seems to us an admirably terse and a quite comprehensive statement of the policy which the country ought to pursue in dealing with its new

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or insular possessions. We hope that in 1904 the Democratic party will adopt substantially the platform of the Ohio Democracy, and that the Republican party will adopt substantially the policy herein defined by our correspondent. This will present to the Nation clearly the issue which ought to be presented to it, and will enable it to decide whether it will or will not maintain what we may call a colonial policy in its future history.

We present this as the legitimate issue for 1904.

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The Right of Suffrage

There are two distinct theories respecting the right of suffrage. It is well that those who are engaged on opposite sides of the question regarding negro suffrage, Indian suffrage, and Filipino suffrage should clearly understand these two views; for we are persuaded that in this controversy, as in so many others, the difference between the disputants is really a radical difference in point of view, which, often, neither disputant fully appreciates. Perhaps neither disputant would ever fully accept his own fundamental position when it is clearly stated to him by another.

One view is that suffrage is a natural right; that it is the prerogative of the freeman; that every man of sound nature, mentally and morally, and of full age, has a right to an equal share with his fellowmen in the government of the State of which he is a member. It is even sometimes claimed that the poorer, the humbler, the more ignorant he is, the more indispensable is it that this right should be preserved to him; for money is power and knowledge is power, and, therefore, the man who has either money or knowledge has a means of self-protection; but he who has neither money nor knowledge is unprotected if he has not the ballot. The other view is that suffrage is simply a means for exercising the functions of government which are the protection of the rights of those under the government to their persons, their property, and their liberties; that no one has a right to share in this government unless he is competent to know what are the rights of his fellow-citizens and to take whatever action may be necessary for their protection; that suffrage is merely means to an end and that end a just government, and that whatever conditions of suffrage at any particular time and in any particular community will secure the best government are the conditions which the community should adopt and maintain.

According to the one view, the negro, the Indian, and the Filipino have each a right to the ballot, whatever evils may temporarily fall upon himself and his community by reason of his ignorant use of it, as he has a right to his property although he may not be wise to use his property to his own best advantage or to that of his neighbor. According to the other view, the dominant race is to determine, as best it can, what conditions of suffrage—as, for example, what educational, property, or other qualifications—will be most likely to produce and conserve the best government, and then it is to prescribe those conditions, and allow the ballot upon those conditions and upon no other. According to the first view every member of the community—and as it appears to us whether man or woman—has a right to vote, subject only to such regulations as will prevent fraudulent voting; according to the other view, whether any particular person or persons shall vote or not in any particular community or at any particular epoch is to be determined by the existing Government, after a fair consideration of the question what conditions of suffrage will secure the best government. Any arguments based on the first postulate—that is, on the natural right of man to the suffrage—are wholly ineffective with those who hold the second view; and *per contra* any arguments based on the second postulate—as that Filipinos should not vote because they are children and not yet competent, or that suffrage should be limited in the Southern States because unlimited suffrage in those States produced the corrupt carpet-bag governments—are wholly ineffective with those who hold the first view, that suffrage is a natural right and therefore may not be denied whatever temporary inconveniences result from granting it.

The Outlook holds the second of these views. We regard the suffrage simply as a means to an end, the end being a just government; and we regard those

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conditions of suffrage best which promise the best government. Perhaps we should add that, in our judgment, experience demonstrates the fact that neither a class suffrage, as in England during the last century, nor a universal suffrage, as in the Southern States at the close of the Civil War, is likely to insure a just government. Conditions should be attached to the suffrage, but they should be such conditions that men of intellectual and moral character can comply with them. They should not, therefore, be conditions of caste or race.

The argument for the doctrine that suffrage is a natural right and, therefore, suffrage should be unconditioned and unlimited appears to us specious rather than sound. The argument may be thus stated: No man is wise enough and good enough to govern his fellow-man; no class of men is wise enough and good enough to govern another class; therefore every man should share in the government of the State of which he is a member; or, to state it differently: Every man should be left free to govern himself; therefore every man should share in the government of the State. We believe in the premise but not in the conclusion. That conclusion is a *non sequitur*. For, in depositing his ballot in the box, the voter does not merely govern himself; he shares in governing his fellow-men. The fact that no man is wise enough and good enough to govern his fellow-men does not warrant the conclusion that every man is wise enough and good enough to share in governing his fellow-men; the fact that every man who is mentally and morally sound has a right to govern himself does not warrant the conclusion that every man who is mentally and morally sound has a right to participate in governing the State. The conclusion which this premise warrants is quite other than this. It is that the State has no right to govern any individual who is mentally and morally sound any further than may be necessary in order to protect the rights of other citizens. It has no right, except in so far as such general protection makes it necessary, to determine what the individual may eat or wear, or what hours or days he may labor, or what he may believe or teach, or with whom he may associate, or how he shall spend his earnings. In so far as regulations on these and kindred topics are necessary for the protection of the community or of individuals in the community, the State may issue and enforce its regulations; but beyond this it cannot with justice go. This, not universal suffrage, is the logical conclusion from the premise that no man is wise enough and good enough to govern his fellow-man.

The question, What conditions of suffrage are likely to secure the best government? we do not here discuss. We simply endeavor to define the position of those who agree with us in the judgment that suffrage is an artificial, not a natural right; that it is created by and dependent upon law; that it is a means, not an end; and that the conditions on which it should be granted by those who have it to those who have it not are wholly to be determined by a consideration of the question, What conditions of suffrage will probably secure the more just, stable, and free government?

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The Study of Genesis

A correspondent asks us for an article or series of articles on the modern views of Genesis as a help to Sunday-school teachers in teaching the Book of Genesis in the course of International Sunday-school lessons. For any adequate study of that book we must refer him to modern volumes, such as Marcus Dods's Commentary, Professor Bacon's "Genesis of Genesis," Dr. Driver's article in the "Introduction to Old Testament Literature," "The Book of Genesis in the Light of Modern Knowledge," the chapter on Genesis in Lyman Abbott's "Life and Literature of the Ancient Hebrews," and other kindred publications. But we make his request the occasion of a brief counsel to Sunday-school teachers who have entered upon the study and teaching of this book.

In our judgment, the Book of Genesis is a collection of ancient traditions, some of them certainly not of Hebraic origin, which were rewritten by an unknown prophet for the purpose of imparting to them a spiritual significance and making them the vehicles of a spiritual lesson. The relation of Genesis to these ancient historic traditions is somewhat analogous

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to the relation of Tennyson's "Idyls of the King" to the ancient Arthurian legends of English history.

If a professor of English literature were teaching Tennyson's "Idyls of the King" to a class of young pupils he would spend very little time, probably none at all, in considering their relation to the ancient legendary material of which the poet made use. If a pupil asked him, Are these idyls founded on fact? he would reply, They are founded on legend, and how much of fact there is in the legend we cannot now tell. He would then return to the poems themselves to point out their beauty of diction and their ethical and spiritual significance. This is the course which we should advise any teacher of Genesis to pursue.

If he is persuaded that the Book of Genesis is wholly historical from beginning to end, that the world is only six or eight thousand years old, that the first man was an instantaneous creation, that the deluge overspread the whole globe, that the patriarchs lived for centuries, we should advise him not to spend time in impressing this view of the historical accuracy of the narrative upon his pupils. If, on the other hand, he thinks as we do, that man has been evolved from a lower animal order, that the story of the creation and fall of man is an ancient legend adapted by a spiritual prophet to spiritual ends, that the deluge was a local convulsion, though of great proportions, and that the longevity of the patriarchs was not materially if any greater than that attained by men of our own epoch, we should still advise him not to take any time to impress this view of the book upon his class. If he is dealing with an adult Bible class who are able to comprehend the scientific issue of the problem and are interested in it, and if he is quite sure of his own ability to deal with it, he might present in one lesson the two views to the class, or he might present the one view and ask some member of the class to present the other. But this done, we should advise him to leave the critico-historical aspect of the book behind him as a matter of wholly secondary importance and devote himself to interpreting the moral and spiritual significance of the history or the legend as he may happen to regard it.

We should advise him to use the story of the fall in order to show that conscience makes cowards of us all, that when we sin we desire to escape from God, that we are always wont to throw the responsibility of our transgression upon some one else, that we always have to meet the consequences ourselves, and that there is no deliverance from sin except through the discipline of expulsion from ease and the wrestling with burdens, difficulties, and troubles. We should advise him in teaching the story of the flood to show the certainty of penalty, and the impossibility of escape from God except by escape to God and finding refuge in him. We should advise him to interpret the story of Abraham as an incentive to faith, the story of Isaac as an inspiration to the prosaic virtues, the story of Jacob as an illustration of the hope which the mercy of God affords to the most unworthy, the story of Joseph as an illustration of divine providence and of human fidelity. These and kindred lessons are in the Book of Genesis, whether we regard it as a collection of historic incidents or as a collection of spiritually rewritten myths and legends.

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Workmen and the Church

It would be easy to criticise, both in minor details and in some more important particulars the attitude of workingmen toward the Church as indicated in the interesting summary of letters presented by the Rev. Charles Steltze in another column. These letters are certainly altogether too sweeping in their generalizations. There are a great many churches in which there is no more show and pomp than in a lodge; a great many Christians who are not in the union but who sympathize with organized labor; a very small minority of ministers who ever tell their congregations that any one is going straight to hell; and a great many who are sincerely endeavoring to preach the principles of Christ. Certainly many, perhaps a majority, of the churches of to-day lay more stress on conduct than they do on belief; not a few are endeavoring to provide by clubs and reading-rooms rival attractions to the saloon; not a few have interested themselves in the tenement-house problem, and the result

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of their interest is seen in vigorous though not always successful endeavor to improve the conditions of tenements in our overcrowded cities. Socialism is a very vague term; that State socialism will improve the condition of workingmen is at least as yet a debatable proposition, not to be hastily answered in the affirmative. If the churches are generally attended by the well-to-do it is partly because the virtues which the church promotes tends to make its attendants well-to-do; if a few ministers are paid large salaries, the majority are underpaid, thousands of them getting $600 a year or less, and yet, if they are to "study harder than in any preceding age," they must spend an amount of money for books, which are their tools, far beyond any expenditure required of workingmen for their tools. Finally, there appears to us to underlie in these letters the implication that if we are to support the church the church must do something for us. Most of those who support the churches do not do so in recompense for what the churches do for them. They pay their church tax as they pay their school tax, regardless of the question whether they get back a *quid pro quo*, their only question being in the one case, Is the church, as in the other, Is the school, necessary for the well being of the community?

Nevertheless, we think that all churchmen, whether lay or clerical, will find these summaries profitable reading. We hope they will be read with an open, not with a critical, mind. The church does not to-day reach the workingmen in any considerable numbers. It is worse than useless to say that the fault is with the workingmen. Suppose it is. The church exists for faulty people; it is made for them; and the hospital might as well say, We can do nothing for our inmates because they are sick, as the church say, We can do nothing for workingmen because they are at fault. The greater their fault, the greater the fault of the church in not reaching them with its helpful influences.

The first duty of the ministry is not to go after the workingmen; its first duty is to preach both the law and the Gospel of Christ to the people who already attend the churches. We are inclined to think that the employers need preaching more than their employees, and the mistresses more than their servants. At all events, as long as the employers and the mistresses make up the congregation, it is to the employers and the mistresses the message of the preacher should be addressed. There is very little value in warning against strikes and boycotts to a congregation of employers, or preaching against mob violence to the property-owners whose property is endangered by it, or on the duty of cleanliness, order, and diligence to mistresses who to-day demand too much of their maids and to-morrow depend on them too exclusively. The best way to attract a new class of sinners to a church is to preach to the sinners who are already there.

We are more than doubtful about the wisdom of sermons on social theories—new or old. Few ministers are either sufficiently informed, or, to be frank, sufficiently broad-minded, to deal with current social theories with the commingled virility and fairness necessary to give instruction on such theories any real effect. Moreover, there is something much more important than any social theories, however excellent, as there is something very much worse than any social theories, however defective. That something is character, good and bad. To change the social organization in which we live is sometimes not unimportant; but to impart the spirit of good cheer and good will into life as now organized is far more important. It is more important for two reasons: firstly, because any social order animated by a good spirit is better than any social order animated by a bad spirit, and secondly, because the best way to change a social order from a bad to a good form is by imparting to the individuals in the social order a spirit of brotherhood. Moreover, we cannot all be social reformers if we try, and most of us would better not try; but we can all carry into society as it is the spirit of comradeship which recognizes in every man a neighbor and in every place in life an opportunity for service. The best work he who ministers to a church of employers can do for the non-attending employees will not be done by leaving his present congregation and trying to gather a new one of a different type; it will be done by preaching to the congregation he already has on the duties

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they owe to their neighbors, and by telling them that the "hand" in the factory, the clerk in the store, and the maid in the kitchen are neighbors. If the attending congregation does not like that kind of preaching it will then be time enough for the minister to go out in search of another; but observation and experience have combined to breed in us the conviction that congregations are most strongly attracted to the preacher who most directly defines for them their duties, and most effectively inspires them to fulfill those duties, provided what one of our correspondents calls the "Papal tone and manner" are absent.

Meanwhile we commend to our church-going readers these summaries of workingmen's letters as indicating what the workingmen in the community probably think about the churches and the reasons why they do not attend the church services; as indicating, also, what the churches should do to remove these prejudices in so far as they are prejudices, and to meet, in a rational manner, the reasons assigned for non-attendance.

❀

The Spectator

When a man's name gets a place in the Encyclopædia Britannica it may be said that his fame is tolerably secure. And if it stays there through many editions, including the last, then his place may be regarded as fixed. That is what has happened to Jonas Hanwell, who, a century and a half ago, introduced the umbrella into England from the Far East, where he had been a traveler and trader. Indeed, in Europe, until these enlightened days, when everybody knows everything, Hanwell used to be regarded as the inventor of the umbrella, and the French called it a "Hanwell" in times so recent that it is so set down in the Français-Anglais dictionary used by the Spectator's mother in her girlhood, though the name *parapluie* is also given.

❀

A canny conservative used to say: "Never lend an umbrella if you ever expect to get it back again." It may be that in our grandfather's day this was so, but it is not now the case. The Spectator never hesitates to lend an umbrella to any one to whom he would lend anything, and he has never failed to get it back. He has even gone so far as to lend his umbrella to a lady with whom he had no acquaintance; this, too, he got back, together with a most charming note of thanks. The high fortunes of one of the Spectator's friends have to do with the lending of an umbrella, or rather the offer to lend one. A heavy rain came up suddenly one day and an old gentleman who had recently been ill was in a street-car with the Spectator's friend. "Dear, dear," said the old gentleman, "I shall get drenched." "That would be too bad," said the Spectator's friend; "pray take my umbrella." "No, no, but you may put me in a cab." At the first point of available shelter the Spectator's friend and the old gentleman got out of the car, and in a little while the latter was in a cab and safely on his way home. He had asked for the name of his new friend, but that young gentleman said: "It is not worth while, sir. Some one some day will pay this back to my father. And, besides, it is nothing anyhow."

❀

Two months later the same old gentleman entered a crowded car that was going downtown. The Spectator's friend had a seat and insisted on the elder man taking it. Later the younger got a seat by the elder. They entered into conversation. Business cards were exchanged. The elder was a very rich banker; the younger a not very prosperous dealer in investment securities. The elder threw commissions in the way of the younger, and finding him worthy made the business connection closer, until finally he was partner and then successor. Now he is a rich man, and were he to put a coat of arms on the panel of his carriage door, an umbrella in an extended hand should be a part of the heraldic device.

❀

The Spectator does not pretend to say he never lost an umbrella. He has lost lots of them and expects with confident sadness to lose more, but he never lost any by lending. One that he lost he shall never forget. Years ago the Spectator lived in an old hotel, now, alas! no more, and a party of friends often spent

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the evening in his rooms playing whist. The Spectator had recently purchased in London an umbrella of notable slimness and also with an unmistakable individuality in the handle. There never had been just such an umbrella and never will be again. Well, when the next rain came, the Spectator's much-prized umbrella was missing. He raised no little of a row in the hotel, and it was searched for high and low, but was not found. Two years later a Justice of the New York Supreme Court called on the Spectator and placed an umbrella on the Spectator's desk just in front of him. The Spectator was embarrassed when he recognized it, for the Judge had been one of the whist party, and had not called to make restitution, but to discuss another matter entirely. The Spectator did not mention the umbrella, and the Judge carried it off jauntily enough, swinging it with a dandified gesture which seemed to indicate that he knew a good thing when he had it.

❀

Two years more passed and the Spectator was living in London. Again he had a visit from the Judge; and the Judge had the same umbrella. This time the Spectator was not too much surprised to speak, so he asked: "Where did you get that umbrella, Judge?" "Plagued if I know," the Judge answered; "I have had it for years and have had it re-covered twice, but I never did know how I got it. I suppose some one left it at my house." Then the Spectator told his story, and the Judge, assuming his most benchlike manner, gave judgment: "Recovery is barred by statute of limitations, and besides the property has already been re-covered at least twice; so the Court rules that the defendant purchase for the plaintiff the umbrella which in all London best suits the plaintiff's fancy." And the judgment of the Court was carried out that afternoon.

❀

It is singular what freak-like umbrellas are come across now and then. In the Latin countries, where it is not considered ungallant for one gentleman to poke another between the ribs, or even in the back, with a stiletto, it is not uncommon for the handle and stick of an umbrella to contain a thin, sharp sword which is released by a spring. Indeed, the Spectator has seen an umbrella which was also a rifle of quite formidable carrying power. With such a weapon even a tenderfoot might get the drop on the worst of frontier ruffians. But the ordinary every-day umbrella, in skillful and determined hands, can be used effectively both in offense and defense. The Spectator has seen diagrams of instruction showing what a lady should do with her umbrella in case of attack by a man. These diagrams, however, were particularly idiotic, as they presupposed that the brutal man would do exactly what the attacked lady required that he should do so that she could get in her fine work. They were like that broadsword exercise the boys used to play with laths—an exercise not unknown now on the melodramatic stage—three times up, three times down, then biff, biff, bang, and the villain falls dead. As a matter of fact, however, even a weak woman could poke a strong man's eye out with an umbrella, and put him *hors de combat* before he could say "Jack Robinson."

❀

The most curious umbrella, however, the Spectator ever heard of was that which had a pane of glass in one of the folds, so that in a driving rain-storm the carrier of the umbrella could hold it down in front of him and still see ahead. He first saw an account of this umbrella in an English paper as the latest American invention, and the Spectator believed that another Englishman had been gulled by a Yankee yarn. But later he knew that such an umbrella had really been patented and put on the market by the same man who designed a washstand which was by turns to be itself a baby's cradle, a dining-table, a rocking-chair, and a coffin. No limitations could hamper the inventive faculties of this genius. But the English have fooled themselves as to American umbrellas. In one of the numerous slang dictionaries the editor thus defines "jag": "An Americanism for umbrella;" then he quotes from a St. Louis paper: "Last Sunday morning the Rev. Mr. Brown was seen walking down the street in the rain, carrying a large, fine jag."

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The Workingman and the Church: A Composite Letter

By the Rev. Charles Steltze

IT is said that not more than three per cent. of the workingmen of our large cities are regular attendants at our churches. Whether this statement be true or not, we know that as our social and industrial life becomes more intense the gulf between the workingman and the church becomes wider and deeper.

In order to find out at first hand just why workingmen do not attend church, I recently sent out two hundred letters to as many labor leaders throughout the country, asking them to give me the benefit of their observations along this line, and that their replies might be definite I requested them to answer the following questions:

First, What is the chief fault that workingmen find with the church?

Second, What, in your opinion, takes the place of the church in the life of the average workingman?

Third, How do they regard Jesus Christ?

Fourth, What, in your opinion, should engage the activities of the church?

The answers received proved to me that workingmen are tremendously in earnest about this matter. They offered no apology. They gave no excuses. With hardly an exception they gave reasons for their non-attendance upon church services.

The letters received were gone over very carefully, and all repetitions and superfluous matter was eliminated, and the following composite letter gives, practically, the answers which came from the men to whom I wrote:

I. *What is the chief fault that workingmen find with the church?*

If you say that there is a wide gulf between the workingman and the church of *Jesus Christ*, I deny the assertion. The gulf is between the workingman and the church of *to-day*. The church of to-day does not teach the principles of Christ. It has lost or else it ignores them. The church does not preach the doctrines of the meek and lowly Jesus, but the doctrines of the high and mighty ones of this earth. To the average workingman the church seems to work in the interest of the capitalist. In fact, the preacher and the wealthy men run everything. The preacher has the gift of "gab" and can down the poor man, and the rich man, on account of his position, can dictate, and the preacher most generally submits.

We do not want a man to tell us on Sunday that his heart is bleeding for us, and then on Monday refuse us living wages. How can we pray with him on Sunday when he preys upon us during the week? We know to begin with that he is a hypocrite; that when he tells us he wants us to go to heaven with him, he lies, for the heaven he is striving for was only created for the rich.

We condemn the church because it is in with the "push," and has a "pull" with it.

In the cities the church is a sort of a social club where we feel ourselves hardly welcome. The French used to say: "The church is the appendage of the landed gentry." The church upholds them and furthers the interest of these hypocrites from the pulpit and the press. It is, in ninety-nine out of one hundred cases, the servant of the capitalist.

It does seem queer that there are so many church-goers who only use the church to hide their meanness. These same people, who go to church on Sunday with their Bibles under their arms as brave as the best of Christians, curse at us when we make mistakes in the shop, and try to break up our unions because they fear that they must part with a few more of their dollars. You would be a great deal better off without their membership.

The workingman finds the average church of to-day too much given to show and pomp. It is a very nice place to go to if you are fortunate enough to dress as well as your pew-mate.

We workingmen know that the church

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requires money to sustain it, and we are not willing to attend unless we can help to support it. But generally, the wealthy members move to a more fashionable location, and we are left behind to do the best we can, and we finally conclude that it is easier for a camel to go through a needle's eye than for a poor man to enter heaven. When we go to the rich man's church we are not made welcome because we bear the marks of a poor man. But there is a lack of hospitality even among the churches which are supposed to be for the "common people." The hearts of the majority of workingmen are all right, and they are inclined toward Christianity, but the coldness of the church hardens them. You can make good Christians out of them, but not when they are hungry and ragged.

Whenever we come into contact with the church it is in a most unpleasant way to us personally. The church identifies itself in almost every instance with total abstinence, as if this were of necessity an article of faith. The evils of intemperance are well recognized by the laboring man, but it is a mistake to identify the frequenting of saloons with intemperance. The workingman, after his day's mechanical and one-sided occupation, usually in absolute silence, does find a recreation in meeting his fellows in a saloon, and stimulating his mind with some beer or wine. Excess would hardly ever occur if, as in foreign countries, the pastors would not hesitate to meet the workingman in his "exchange," and there not only make friends, but also come into close and intimate contact with those whom he can hardly ever learn to know and understand otherwise. The workingman's home, where it suffers by the saloon, would not suffer if the housewife and grown children would go with the husband and father, which they do in the old countries, particularly where those places offer further entertainment in the shape of music, often of the very best class. Just so the church closes (or tries to) the public places of information and recreation, galleries, expositions, concerts, etc., on Sundays, the only time when the workingman could enjoy them. He believes that the church grudges him *all* innocent pleasures.

There is no freedom of thought in the church, and you expect us to pay pew-rent in order to be told we are going straight to hell. You scold us for neglecting our spiritual and eternal welfare for such a thing as bodily wants, but you do not give us the things we need for our earthly lives. You do not compete with other places of entertainment, although the church has come to be a bargain-counter, and you have raffles and ice-cream festivals and all sorts of schemes to get money. The clergy from first to last are guilty of the total violation of the Ten Commandments. The church has not taken its place in our lives as our friend and defender. It upholds and indorses the present industrial system, which is responsible for most of our misery. It has been antagonistic to the rights of labor, and therefore we keep out of bad company.

We are not attracted by your denominational strife and different interpretations of the Bible. Men who see things as they are, are aware of the fact that there is a wide gulf between ministers of the same denomination; between those who have rich and those who have poor congregations.

II. *What, in your opinion, takes the place of the church in the life of the average workingman?*

I believe that the Word of God tells us that the seventh day is a day of rest; and I get more rest by remaining at home than I would if I attended church to listen to a sermon which, nine times out of ten, is uninteresting and soon becomes monotonous. Anyway, the hard pull we have to make our daily bread prevents us from having clothes suitable for church. Then, after a long day in the factory, a night at the church or the prayer-meeting offers little inducement to the weary, worn workman. The meetings are too dull and too insipid. After toiling all day in the vile and unsanitary conditions of the workshops, where are we to spend our evenings? In our homes—bare, bleak, and desolate? No! It requires the theater or the saloon, with its glittering lights, its fitful music, the whirl of the dance, and alas! the tempting drink, to make us forget the incessant drudgery of the day and of the morrow. There is no other way to get away from the maddening, intolerable effects of our hard struggle for bread. While the workers are doomed to this heartbreaking struggle their pleasures will be unnatural.

The lodge takes the place of the church

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in many workingmen's lives because here every member is equal to the other and all are made welcome. The workings of the lodge are based on Christianity and the Bible, and the teachings have a tendency to lead the members to the church. However, it is claimed by some workingmen that the lodge apes the church, introducing prayers and vows and wordy speeches about succor to the needy—provided that they are members and don't simulate sickness—and that it is, after all, nothing but a sham church, breeding hypocrisy in its church-like features.

We also find a substitute in the labor-union. We go to the union because it upholds our wages against the persons who generally control the churches, and because it is the only thing that gives us protection so that we can earn a living. The pursuit of the almighty dollar has become the supreme substitute of most workingmen, because on it alone can we exist.

The club-room claims many more, because it gives the general news and questions of interest to those who are similarly situated with us in the city. The church, in many instances, is being replaced by the accursed daily newspaper.

The place of the church is being taken actually by the saloon, for it is mostly here that the workingman finds occasion to become enthusiastic. The conversation usually turns upon his manifold grievances against his general lot, his political status, his many enemies; and there he plans remedies and gains fresh hope. The saloon offers many attractions in the way of billiards, pool, reading-rooms, gymnasium, etc. It is where we go to show our appreciation of another's friendship. We want to show him that we think well of him; he returns the compliment, and the result——

But the more intelligent find comfort in the teachings of socialism, and in the meetings held for the purpose of discussing its principles. Socialism is yet in its infancy. Two-thirds of the workingmen do not understand it, but it is growing very rapidly. We believe in it because we know that Jesus Christ was a socialist and taught its doctrines.

The trouble with the church is that it insists on putting the question: "Do you believe?" That staggers any broad-minded man, who feels that what he believes is of little consequence compared to what he lives, and if he has the proper sense of his obligation to his fellow-man to even imperfectly follow the golden rule, he naturally feels that he does not need the church.

III. *How do they regard Jesus Christ?*

There is a difference of opinion among workingmen with regard to Jesus Christ. Indeed, some do not regard him at all. They do not know him. What they know of him and where they respect him, is that Jesus was the son of a laborer, a reformer, a communist, who was crucified by the church; that he preached against capitalism and hierarchy. Many regard Jesus as a good man—one who knew what it was to earn money by hard work, and who, were he on earth to-day, would be a good and true friend, not expecting too much from the man with little education, but giving him his just dues, making allowance for some of his short comings.

We believe that Jesus Christ advocated the doctrine of co-operation, the brotherhood of man, and socialism, and if there had been labor organizations during his time on earth, he would have been one of the very first carpenters to join.

The preachers to-day are not presenting Christ in his simplicity. Instead of showing the sinner in a kind and heart-felt manner how he is going wrong, they threaten and picture hell and damnation in a Papal tone and manner. Workingmen increasingly recognize that Jesus the carpenter belongs to them. Most of them are not experimental Christians, but they are less skeptical than formerly with regard to the life and mission of Christ. There are, in fact, fewer infidels among the workingmen than among the upper classes.

He is also regarded as a great teacher whose character was exemplary and well worthy of emulation. But the average workingman considers Christ in about the same light as he is held by the average orthodox minister. His mission on earth was to save sinners, to establish right relations among men, to set up his kingdom. He is the Saviour of the world. His teachings, as found in the Bible, are the sweetest things on God's green earth, but as practiced by so-called Christians

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in every-day life, a fraud and an imposition on humanity.

IV. *What, in your opinion, should engage the attention and the activities of the church?*

For the church as now constituted to undertake to do anything for us would be time and money thrown away. First let the church purge itself. The church needs to enlighten the yet untaught Christian conscience. So long as the present system stands no great portion of the working-class will become interested in the church. It cannot be denied that most churches by their teachings uphold and indorse the present system. But if they will break away from their old moorings and boldly champion the cause of the lowly, declare that the toiler is being wronged, urge him to action, and fearlessly denounce his oppressors, then they will attract many more of the working-class than they do now. The church should uplift workingmen, not by charity alone, but by a recognition of their equality, and by making an effort to get for them a fair division of the profits of our labor. Indeed, we earn all the profits but get the smallest part.

I am of the opinion that if some minister will take the initiative, cause the ministers of all denominations to meet, and agree to co-operate with us in our efforts to bring about improved conditions, he would cause the industrial toilers of the city to feel that he is interested in their material welfare, and I believe that his church would, in the near future, be filled on Sunday with industrial workers.

The church should preach the gospel of socialism, which is nothing else than the gospel of Jesus Christ. It should be as friendly to the poor man as to the rich, and not make flesh of one and bones of the other.

The active members of the church should put their heads together and institute workingmen's clubs, providing pleasant rooms for them, with games and reading matter. Let them form debating clubs and have the members of the church take an active part in them, especially the employers, so that we may understand each other better and come closer together, and then our earthly life would be more pleasant. But do not have too many long religious lectures. Make the workingman feel that you want him to consider the amusements you have provided as merely the promptings of a generous heart. These things would keep some out of the saloon and away from the Saturday night dance, and it would thus be helping to decrease the number of saloons and other places of wickedness.

If some one that has the interest of the workingmen at heart, and has plenty of money, would only erect a large hall that would always be open for the benefit of the workingman and his family, and where lectures, concerts, baths, and reading-rooms might be enjoyed, he would do lots of good.

I think that the church could assist us if it would make public some of the places where garments worn by the people are manufactured. We have children who ought to be in school, working in overcrowded sweatshops, hardly fit for a human being. Here they are crowded each day for an unreasonable number of hours, and from which a great many diseases are carried throughout the country. We don't want to send our children there, but we must do it in order to make a living.

The church should interest itself in the tenement-house problem. How can we live decent lives when we are crowded, sometimes two hundred in a single house?

We feel that a religion or creed that totally ignores the actual state or present condition of men and deals with or concerns itself only with their possible condition hereafter is not worth much.

If the church represents a myth, it will, at the best, finally become a fairy tale. If the church means before all, good will to all, then it must return to the people, not with law books and statutes of restriction and threats of penalty and horrors of hell, and the more horrible *cant*, but with a wide-open, loving heart.

Let Jesus Christ return to earth and preach the Gospel to the poor, heal the sick and the blind as of old, teach the old, simple story without any *frills*, and he will find good ground among us in which the seed will grow.

The church needs also to make its services more vivacious and brotherly, more practical. Preachers need to study harder than in any preceding age, because there are fewer people who will listen to dull preaching from a sense of duty. The

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minister who has a message, whose voice brings an inspiration of quickened life, will have a large hearing both of workingmen and business men, as well as of women and children. He should visit the dens of vice and crime and preach there. It won't hurt him. It never hurt Jesus Christ, and he can follow in his footsteps. Let him visit the shops and the places where the workingman spends his time. Let him take his place, earning his wages and doing his work. I venture to say there is not a man working at any trade or craft who makes an average of $600 per year. Our wage scale is $2.50 per ten-hour day, and yet in the past year I made the magnificent sum of $360. Where is the church whose pastor lives and supports a family on $360 per year?

Not long ago I noted where some pastor of a church, I think in British America, made a wonderful kick about being retired on a salary of $2,000 per year. Think what that would be to a workingman! Two thousand dollars a year, no house rent, and nothing to do! I would consider myself more than fortunate could I make as much as $500 in a year, working hard—just one-fourth his salary for doing nothing.

Why don't you do like the Salvation Army? Don't ask for a fifty, sixty, or one hundred thousand dollar church. Don't fight for a yearly salary of ten, twenty, or forty thousand. Jesus never had any fine church to preach in. I don't believe that he had any plush-covered chairs or Brussels carpet in his churches, and he never charged pew-rent, and yet his voice has been heard for nineteen hundred years.

The Freedman's Progress in the South

By Edgar Gardner Murphy

AFTER the emancipation of the negroes of the South, the friends of the freedmen dwelt with natural but exaggerated optimism upon their capacities for progress. Said ex-Secretary Herbert at the Montgomery Conference of last year: "On July 14, 1867, General Pope, in charge of reconstruction in Georgia, Alabama, and Florida, wrote concerning the freedmen, 'the marvelous progress made in education by these people finds no parallel in the history of mankind,' and 'if continued,' he said, 'five years will have transferred intelligence and education, so far as the masses are concerned, to the colored people of this district.'"

Nor was this the feeling of "Northerners" alone. Among the Southern people, as well, the conviction was often expressed that the rapid development of the negro was inevitable. Dr. George T. Winston, President of the College of Agriculture and the Mechanic Arts, of Raleigh, N. C., has recently written: "It is no exaggeration to say that if the emancipated slaves had continued in the habits of industry, frugality, temperance, and economy which they had followed from necessity as slaves and to which they had become thoroughly accustomed, and had they transmitted these habits to their grandchildren, the negroes would now be the owners of all the land my father owned. My father thought that this would be the case. I remember his saying to me in 1867, 'My son, in thirty years the negroes will own most of the land in the South.' But," continues President Winston, "of the ten or twelve families belonging to my father, with their large increase of children and grandchildren, amounting now probably to twenty-five families, not more than a half dozen are owners of homes, which, with two exceptions, are mere cabins surrounded with enough land for only a small garden." Wherever there has been a like expectation, there has followed only another illustration of Mr. Lowell's saying that "the course of events has usually shown itself to be extremely indifferent as to the reputation of prophets."

Yet such prophecies, North and South, were not unnatural. The North had come to possess full faith in the mental and moral capacities of the colored man; his industrial capacities had gained frank recognition at the South. Not that the North denied his efficiency as a laborer, any more than the South denied the

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promise of his educational aptitude; but in each section the students of negro life naturally expressed their prophecies from their own distinctive standpoint.

The results, after thirty-five years, have brought discouragement. This disappointment is being manifested at the South in efforts (happily unsuccessful, thus far) to curtail the State appropriations for negro education; in sporadic efforts (even more unsuccessful) to displace him in the labor market; and in more effective efforts to restrict him in the exercise of the suffrage by the provisions of the State Constitution in such commonwealths as Louisiana, Mississippi, and North Carolina. Disappointment is being expressed, through the country at large, in the multiplying evidences of race antagonism and in the varying expressions of violence and riot; in the increasing rejection of his claims for public office at the North by the party which has assumed responsibility for his citizenship; in such morbid expressions as those which have come recently from one of the negroes of Boston, who refers to the errors of his people as "the insensate follies of a race blind to every passing opportunity;" but chiefly in the growing popular indifference to his fate on the part of the great multitudes of that "middle class" at the North and West which insisted on the issue of emancipation, which is chiefly responsible for the success or failure of that great experiment, and which gave to the negro at the first such impassioned, heroic, and abundant co-operation.

But is the disappointment justified? If great masses of the negroes have failed, are not the causes evident, and are not some of them removable? And have there not been real successes to offset, in part, the apparent failures? If men at the North have sometimes befriended the negro simply as an instrument of political self-interest, and if men at the South have hated him largely as the instrument of political humiliation, is it not true that the negro himself was hardly responsible for the friendship of the one class or for the enmity of the other?

If the day is coming, as some predict, when the dominant party of the North shall be so strong that it can always win without the negro, and when the dominant party of the South shall become so weak that it cannot win except by the negro's aid, we shall be face to face with a strange metamorphosis and with a new sectionalism. And yet the friend of the negro will dread the new sectionalism as sincerely as he regrets the old. He will regret the change for many reasons, but conspicuously for the reason that the first sign of encouragement, under our present conditions, is the passing of the negro as the humble but aggressive arbiter of our party fortunes. His real progress is embarrassed and the negro becomes the chief sufferer when the interests and passions of friends and enemies are exhausted in the discussion and the adjustment of his political status. We are all coming to a wise order and to a truer perspective. The writer is opposed to racial discrimination at the ballot-box. It is important to the State as well as to the colored man that no element of the population should suffer under the sense of political injury. It is important both as an economic consideration and as a principle of social right that no great faction of the people should be burdened with the consciousness of wrong or left to eat the bread of discontent. Popular contentment is one of the prime factors of a productive social organization. But the primary question is even more strictly, more immediately industrial. It is the question whether our colored people, the great masses of them, are being fitted to earn any kind of bread at all. In no section or State is the negro afforded a larger industrial opportunity than in the State of Alabama, yet our colored people, while representing about forty per cent. of the population, are in possession of less than five per cent. of the taxable property. We should not place the blame wholly on the negro, and yet we should frankly face the conditions as they exist. Certainly, we can rightly say that political agitation is not the primary remedy. It may be important that the negro should have the right to vote, but it is of much greater importance that the negro should have a right to earn a living wage in the labor markets of the North and South, and that, having this right, he should exercise it with capacity and success. The new standpoint merely puts industrial efficiency before political privilege.

That the negro himself, with no craven

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abandonment of his civil rights, should have so largely reached this standpoint opens up to us another of our evidences of progress. The wiser attitude of the negro has induced the increasing co-operation of the Southern white man. That the negro should have conceived his hopes chiefly in the terms of political activity made his progress of dread significance in every Southern State. His advance was regarded as a civic peril. The Federal Government expended millions of dollars in the organized effort to see that he cast his vote, but it spent not a dollar in the effort to so educate the negro that he might cast his vote with credit to himself and with advantage to his country. Nor was "negro domination" merely a peril "before the fact." It was tried for ten long and bitter years. It is idle to say that the South emerged from the experience with no race prejudice. The white man, just now, is finding it somewhat hard to let Filipino and Cuban govern themselves. We certainly have no idea whatever of letting them govern *us*. The South might have been persuaded to allow the negroes to govern themselves. But the North insisted that the negro must govern the white man. The régime that put the ballot in the hands of the untutored slave took it out of the hands of the master. Instinctively and inevitably there arose a "race question." The South believed her cause had gone down in honorable defeat. She might have well endured the direct government of her victors. But the subjection of the South to a government administered in theory by her victors, but imposed in fact by an electorate chiefly made up of her former slaves, implied a humiliation to which no defeated province or people had ever before been subjected in the history of the world.

But something more than a race prejudice has been at work. The writer has just passed, upon the streets of Montgomery, a common negro drayman who cannot, after thirty years of the advantages of freedom, either read or write, who during the Reconstruction period was a prominent member of the Legislature of this State, and who, in company with numbers of humble and misguided men like himself, voted away the properties and credits of Alabama. The public debt of the State rose from seven millions to about thirty-five millions of dollars. The white population of the State on its return to power did not repudiate that debt. It is to the lasting honor of Alabama that they assumed it and are discharging it. But it is hardly surprising that our white people should regard the negro not merely as the symbol of their social humiliation, but as the representative of administrative incompetency. The South is thus moved by something more than a race prejudice. Unlimited enfranchisement has been tried. We are paying the cost of that trial.

I am sure that there are many men in the South who agree with me that the failure of the experiment of suffrage, even in the hands of the lowliest and the humblest, is not an occasion for rejoicing. The failure of the suffrage in the hands of any element of a democracy is a peril to the State. Under wise restrictions and conservative safeguards, this experiment must be tried again. It must be tried, however, not ruthlessly, but gradually, and with a due and sensitive regard for those conditions of liberty, property, and social progress which will be involved. The South has every interest in the success of that experiment. As the South gradually, and by trial, gains confidence in its issue, it will extend the scope of the experiment as broadly as possible. But we must all have patience and we must realize that the mere expression of regret for the policies of the Reconstruction period will not put away in a few years or in a few decades, or without larger national interest in the education of our white people, the great popular passions and the complex and unfortunate conditions in which those policies resulted.

But, with or without restrictive legislation (and the writer is one of those who are earnestly opposed to any suffrage test that does not apply alike to both races), the negro as "a menace to good government" is passing out of the imagination of the South. In spite of the frenzied appeals of the partisan demagogue, the South is gradually perceiving that "negro domination" is, under present conditions, the merest "bogie." Our general educational and industrial progress, the growing influence of our great commercial interests, the increasing intersectional

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kinship which arises from the presence of Northern investments at the South, taken with the more conservative attitude of the negroes themselves, are all serving to take the negro, as a political factor at least, from the very center of the stage. In so far as this takes place, the South has occasion to consider his industrial value and to appreciate his personal as well as his economic contribution to her development. The negro is thus gaining with every day the sympathetic and practical co-operation of the Southern white man. He may not be getting much aid from the politician. The "politics" of New York City are not the real New York, nor are the "politics" of Philadelphia the real Philadelphia. The real South—the South of the business man, the educator, the churches, the schools, the homes—is helping the negro to-day as never before since the moment of emancipation. This is the second evidence of progress.

Another factor in the happier conditions of the present is the more general appreciation of Northern aid. The educational movement from the North, coincident with the Reconstruction period, was felt by the South to be indifferent, if not antagonistic, to the people of the soil. It was felt to be inspired more largely by hatred of the white man than by love for the black man. All this has changed. Northern philanthropy has taken wiser forms, and is now offered in another spirit. It is gladly received. It is welcomed, not as a censorious intrusion, but as patriotic co-operation.

Finally, and chiefly, we may remember that the negro has met one of the severest trials of survival—he is developing a leadership of his own. It is a leadership which bears the quality of success. It is full of the prevailing genius of good sense. It is represented most truly and most conspicuously in one man; but it is found also in others. It is found in some of their women as well as in some of their men. It stands, not for the old methods of arrogance and irritation, but for the policies of co-operation with the white people of the South. Its representatives have tried to work, not in conflict with the serious judgment of the South, but in sympathy with those practical policies of education and equipment which the South commends. They have not made the dogma of "social equality" the test of philanthropical orthodoxy in relation to the American negro. They have believed that his industrial and personal efficiency is of more importance to the Nation and to the colored man than the present pursuit of the vision of political dominion. Without denying to him any form of educational development, they have especially supported those forms of education which open up to him the actual opportunities of his life, and, putting the stress of effort upon the elements of his equipment which must bring the increase of his productive power, they have added to the larger wealth of the South as well as to the larger usefulness and happiness of the negro. For such work we honor them and thank them. Here, without abandoning their own convictions as to the civic rights of the negro race, they are, nevertheless, foregoing the errors of a false emphasis, are putting those things first which all life has made first, and, without the encouragement of social presumption or of political agitation, are teaching the negro the joy of usefulness, the dignity of work, the riches of patience, and the sobering powers of intelligence and property. There has been, at the East, impatient criticism of this leadership; but there is, at least, one thing that can be said about it—it has succeeded.

I have sought the evidence for the negro's progress, and we may find the occasions of hopefulness, not in the statistics, but in the conditions. And yet the statistics, if broadly viewed, would also tell a story of positive advance. But, having got the conditions, the statistics will take care of themselves. The conditions are just in shaping, among both races and at the hands of both sections and both political parties, for the negro, for the first time, to have a free, fair, full chance to play the man and to enter into his own. I am sure his record will show instances of mistake and failure. I am not sure that the race will endure for so long a period as the races with which it has been brought into social and industrial competition. But no matter what its failures, and no matter how brief the period of its destiny, I have full faith both in the quantity and the quality of its contribution to humanity and to civilization.

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The Man from Glengarry

By Ralph Connor

Author of "Black Rock," "The Sky Pilot," etc.

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Chapter V.—Forgive us our Debts

MACDONALD DHU'S farm lay about three miles north and west from the Manse, and the house stood far back from the cross-road in a small clearing encircled by thick bush. It was a hard farm to clear, the timber was heavy, the land lay low, and Macdonald Dhu did not make as much progress as his neighbors in his conflict with the forest. Not but that he was a hard worker and a good man with the ax, but somehow he did not succeed as a farmer. It may have been that his heart was more in the forest than in the farm. He was a famous hunter, and in the deer season was never to be found at home, but was ever ranging the woods with his rifle and his great deer hound Bugle.

He made money at the shanties, but money would not stick to his fingers, and by the time the summer was over most of his money would be gone, with the Government mortgage on his farm still unlifted. His habits of life wrought a kind of wildness in him which set him apart from the thrifty, steady-going people among whom he lived. True, the shantymen were his stanch friends and admirers, but then the shantymen, though well-doing, could hardly be called steady, except the boss of the Macdonald gang, Macdonald Bhain, who was a regular attendant and stanch supporter of the church, and indeed had been spoken of for an elder. But from the church Macdonald Dhu held aloof. He belonged distinctly to the "careless," though he could not be called irreligious. He had all the reverence for "the Word of God," and the Sabbath Day, and the Church" that characterized his people. All these held a high place in his esteem; and though he would not presume to "take the books," not being a member of the church, yet on the Sabbath Day when he was at home it was the custom of the household to gather for the reading of The Word before breakfast. He would never take his rifle with him through the woods on the Sabbath, and even when absent from home on a hunting expedition, when the Sabbath Day came round, he religiously kept camp. It is true he did not often go to church, and when the minister spoke to him about this he always agreed that it was a good thing to go to church. When he had no better excuse, he would apologize for his absence upon the ground "that he had not the clothes." The greater part of the trouble was that he was shy and proud, and felt himself to be different from the church-going people of the community, and shrank from the surprised looks of members and even from the words of approving welcome that often greeted his presence in church.

It was not according to his desire that Ranald was sent to the Manse. That was the doing of his sister, Kirsty, who for the last ten years had kept house for him. Not that there was much housekeeping skill about Kirsty, as indeed any one might see even without entering Macdonald Dhu's house. Kirsty was big and strong and willing, but she had not the most elemental ideas of tidiness. Her red, bushy hair hung in wisps about her face, after the greater part of it had been gathered into a tight knob at the back of her head. She was a martyr to the "neuralagy," and suffered from a perennial cold in the head, which made it necessary for her to wear a cloud, which was only removed when it could be replaced by her nightcap. Her face always bore the marks of her labors, and from it one could gather whether she was among the pots

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or busy with the baking. But she was kind-hearted, and, up to her light, sought to fill the place left empty by the death of the wife and mother in that home, ten years before.

When the minister's wife opened the door, a hot close, foul smell rushed forth to meet her. Upon the kitchen stove a large pot of pig's food was boiling, and the steam and smell from the pot made the atmosphere of the room overpoweringly fetid. Off the kitchen or living-room were two small bedrooms, in one of which lay Macdonald Dhu.

Kirsty met the minister's wife with a warm welcome. She helped her off with her hood and coat, patting her on the shoulder the while and murmuring words of endearment.

"Ah, M'eudail! M'eudail bheg! and did you come through the night all the way, and it is ashamed that I am to have sent for you, but he was very bad and I was afraid. Come away! come away! I will make you a cup of tea." But the minister's wife assured Kirsty that she was glad to come, and, declining the cup of tea, went to the room where Macdonald Dhu lay tossing and moaning with the delirium of fever upon him. It was not long before she knew what was required.

With hot fomentations she proceeded to allay the pain, and in half an hour Macdonald Dhu grew quiet. His tossings and mutterings ceased and he fell into a sleep.

Kirsty stood by admiring.

"Mercy me! Look at that now; and it is yourself that is the great doctor!"

"Now, Kirsty," said Mrs. Murray in a very matter-of-fact tone, "we will just make him a little more comfortable."

"Yes," said Kirsty, not quite sure how the feat was to be achieved. "A little hot something for his inside will be good, but, indeed, many's the drink I have given him," she suggested.

"What have you been giving him, Kirsty?"

"Senny and dandylion, and a little whisky. They will be telling me it is ferry good whatever for the stomach and bow'ls."

"I don't think I would give him any more of that; but we will try and make him feel a little more comfortable."

Mrs. Murray knew she was treading on delicate ground. The Highland pride is quick to take offense.

"Sick people, you see," she proceeded carefully, "need very frequent changes—sheets and clothing, you understand."

"Aye," said Kirsty, suspiciously.

"I am sure you have plenty of beautiful sheets, and we will change these when he wakes from his sleep."

"Indeed, they are very clean, for there is no one but myself has slept in them since he went away last fall to the shanties."

Mrs. Murray felt the delicacy of the position to be sensibly increased.

"Indeed, that is right, Kirsty; one can never tell just what sort of people are traveling about nowadays."

"Indeed and it's true," said Kirsty, heartily, "but I never let them in here. I just keep them to the 'bunk.'"

"But," pursued Mrs. Murray, returning to the subject in hand, "it is very important that for sick people the sheets should be thoroughly aired and warmed. Why, in the hospital in Montreal they take the very greatest care to air and change the sheets every day. You see so much poison comes through the pores of the skin."

"Do you hear that now?" said Kirsty, amazed. "Indeed, I would be often hearing that those French people are just full of poison and such, and, indeed, it is no wonder for the food they put inside of them."

"Oh no," said Mrs. Murray, "it is the same with all people, but especially so with sick people."

Kirsty looked as doubtful as was consistent with her respect for the minister's wife, and Mrs. Murray went on.

"So you will just get the sheets ready to change, and, Kirsty, a clean night-shirt."

"Night-shirt! and, indeed, he has not such a thing to his name." Kirsty's tone betrayed her thankfulness that her brother was free from the effeminacy of a night-shirt; but, noting the dismay and confusion on Mrs. Murray's face, she suggested, hesitatingly, "He might have one of my own, but I am thinking it will be small for him across the back."

"I am afraid so, Kirsty," said the minister's wife, struggling hard with a smile. "We will just use one of his own white

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shirts." But this scandalized Kirsty as an unnecessary and wasteful luxury.

"Indeed, there is plenty of them in the chist, but he will be keeping them for the Communion Season, and the funerals, and such. He will not be wearing them in his bed, for no one will be seeing him there at all."

"But he will feel so much better," said Mrs. Murray, and her smile was so sweet and winning that Kirsty's opposition collapsed, and without more words both sheets and shirt were produced.

As Kirsty laid them out she observed with a sigh:

"Ay—ay, she was the clever woman—the wife, I mean. She was good with the needle, and, indeed, at anything she tried to do."

"I did not know her," said Mrs. Murray, softly, "but every one tells me she was a good housekeeper and a good woman."

"She was that," said Kirsty, emphatically, "and she was the light of his eyes, and it was a bad day for Hugh when she went away."

"Now, Kirsty," said Mrs. Murray, after a pause, "before we put on these clean things, we will just give him a sponge bath."

Kirsty gasped.

"Mercy sakes! He will not be needing that in the winter, and he will be getting a cold from it. In the summertime he will be going to the river himself. And how will you be giving him a bath whatever?"

Mrs. Murray carefully explained the process, again fortifying her position by referring to the practices of the Montreal hospital—till, as a result of her persuasions and instructions, in an hour after Macdonald had awakened from his sleep, he was lying in his Sabbath white shirt and between fresh sheets, and feeling cleaner and more comfortable than he had for many a day. The fever was much reduced, and he fell again into a deep sleep.

The two women watched beside him, for neither would leave the other to watch alone. And Ranald, who could not be persuaded to go up to his loft, lay on the bunk in the kitchen and dozed. After an hour had passed Mrs. Murray inquired as to the nourishment Kirsty had given her brother.

"Indeed, he will not be taking anything whatever," said Kirsty, in a vexed tone. "And it is no matter what I will be giving him."

"And what does he like, Kirsty?"

"Indeed, he will be taking anything when he is not seek, and he is that fond of buckwheat pancakes and pork gravy with maple syrup over them, but would he look at it! And I made him new porridge to-night, but he would not touch them."

"Did you try him with gruel, Kirsty?"

"Mercy me, and is it Macdonald Dhu and gruel? He would be flinging the *feushionless* stuff out of the window."

"But I am sure it would be good for him if he could be persuaded to try it. I should like to try him."

"Indeed, and you may try. It will be easy enough, for the porridge is still in the pot."

Kirsty took the pot from the bench, with the remains of the porridge that had been made for supper still in it, set it on the fire, and, pouring some water in it, began to stir it vigorously. It was thick and slimy, and altogether a most repulsive-looking mixture, and Mrs. Murray no longer wondered at Macdonald Dhu's distaste for gruel.

"I think I will make some fresh, if you will let me, Kirsty—in the way I make it for the minister, you know."

Kirsty by this time had completely surrendered to Mrs. Murray's guidance, and, producing the oatmeal, allowed her to have her way. So that when Macdonald awoke he found Mrs. Murray standing beside him with a bowl of the nicest gruel and a slice of thin dry toast.

He greeted the minister's wife with grave courtesy, drank the gruel, and then lay down again to sleep.

"Will you look at that now?" said Kirsty, amazed at Macdonald Dhu's forbearance. "He would not like to be offending you."

Then Mrs. Murray besought Kirsty to go and lie down for an hour, which Kirsty very unwillingly agreed to do.

It was not long before Macdonald began to toss and mutter in his sleep, breaking forth now and then into wild cries and curses. He was fighting once more his great fight in the Glengarry line, and beating back Le Noir.

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"Back, ye devil! Would ye? Take that, then. Come back, Mack!" Then followed a cry so wild that Ranald awoke and came into the room.

"Bring in some snow, Ranald," said the minister's wife. "We will lay some on his head."

She bathed the hot face and hands with ice-cold water, and then laid a snow compress on the sick man's head, speaking to him in quiet, gentle tones, till he was soothed again to sleep.

When the gray light of the morning came in through the little window, Macdonald woke sane and quiet.

"You are better," said Mrs. Murray to him.

"Yes," he said, "I am very well, thank you, except for the pain here." He pointed to his chest.

"You have been badly hurt, Ranald tells me. How did it happen?"

"Well," said Macdonald, slowly, "it is very hard to say."

"Did the tree fall on you?" asked Mrs. Murray.

Macdonald glanced at her quickly, and then answered:

"It is very dangerous work with the trees. It is wonderful how quick they will fall."

"Your face and breast seem very badly bruised and cut."

"Ay, yes," said Macdonald. "The breast is bad whatever."

"I think you had better send for Dr. Grant," Mrs. Murray said. "There may be some internal injury."

"No, no," said Macdonald, decidedly. "I will have no doctor at me, and I will soon be round again, if the Lord will. When will the minister be home?" But Mrs. Murray, ignoring his attempt to escape the subject, went on:

"Yes, but, Mr. Macdonald, I am anxious to have Dr. Grant see you, and I wish you would send for him to-morrow."

"Ah, well," said Macdonald, not committing himself, "we will be seeing about that. But the doctor has not been in this house for many a day." Then, after a pause, he added, in a low voice, "Not since the day she was taken from me."

"Was she ill long?"

"Indeed, no. It was just one night. There was no doctor, and the women could not help her, and she was very bad—and when it came it was a girl—and it was dead—and then the doctor arrived, but he was too late." Macdonald Dhu finished with a great sigh, and the minister's wife said gently to him:

"That was a very sad day, and a great loss to you and Ranald."

"Aye, you may say it; she was a bonnie woman whatever, and grand at the spinning and the butter. And, oich-hone, it was a sad day for us."

The minister's wife sat silent, knowing that such grief cannot be comforted, and pitying from her heart the lonely man. After a time she said gently, "She is better off."

A look of doubt and pain and fear came into Macdonald's eyes.

"She never came forward," he said, hesitatingly. "She was afraid to come."

"I have heard of her often, Mr. Macdonald, and I have heard that she was a good and gentle woman."

"Aye, she was that."

"And kind to the sick."

"You may believe it."

"And she loved the House of God."

"Aye, and neither rain nor snow nor mud would be keeping her from it, but she would be going every Sabbath day, bringing her stockings with her."

"Her stockings?"

"Aye, to change her feet in the church. What else? Her stockings would be wet with the snow and water."

Mrs. Murray nodded. "And she loved her Saviour, Mr. Macdonald."

"Indeed, I believe it well, but she was afraid she would not be having 'the marks.'"

"Never you fear, Mr. Macdonald," said Mrs. Murray. "If she loved her Saviour she is with Him now."

He turned around to her and lifted himself eagerly on his elbow.

"And do you really think that?" he said, in a voice subdued and anxious.

"Indeed I do," said Mrs. Murray in a tone of certain conviction. Macdonald sank back on his pillow, and, after a moment's silence, said, in a voice of pain:

"Oh, but it is a peety she did not know! It is a peety she did not know. For many's the time before—before—her hour came on her she would be afraid."

"But she was not afraid at the last, Mr. Macdonald?"

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"Indeed no. I wondered at her. She was like a babe in its mother's arms. There was a light on her face, and I mind well what she said." Macdonald paused. There was a stir in the kitchen, and Mrs. Murray, glancing behind her, saw Ranald standing near the door intently listening. Then Macdonald went on.

"I mind well the words, as if it was yesterday. 'Hugh, my man,' she said, 'am no feared' (she was from the Lowlands, but she was a fine woman) 'I haena the marks, but 'm no feared but He'll ken me. Ye'll tak' care o' Ranald, for, oh, Hugh, I ha' gi'en him to the Lord. The Lord help you to mak' a guid man o' him." Macdonald's voice faltered into silence, then after a few moments he cried, "And oh, Mistress Murra,' I cannot tell you the often these words do keep coming to me, and it is myself that has not kept the promise I made to her, and may the Lord forgive me."

The look of misery in the dark eyes touched Mrs. Murray to the heart. She laid her hand on Macdonald's arm, but she could not find words to speak. Suddenly Macdonald recalled himself.

"You will forgive me," he said. "And you will not be telling any one."

By this time the tears were streaming down her face, and Mrs. Murray could only say, brokenly, "You know I will not."

"Aye, I do," said Macdonald with a sigh of content, and he turned his face away from her to the wall.

"And now you let me read to you," she said softly, and, taking from her bag the Gaelic Bible which, with much toil, she had learned to read since coming to this Highland congregation, she read to him from the old Psalm those words, brave, tender, and beautiful, that have so often comforted the weary and wandering children of men, "The Lord is my Shepherd," and so on to the end. Then from psalm to psalm she passed, selecting such parts as suited her purpose, until Macdonald turned to her again and said admiringly:

"It is yourself that has the bonnie Gaelic."

"I am afraid," she said, with a smile, "it is not really good, but it is the best a south country woman can do."

"Indeed it is very pretty," he said, earnestly.

Then the minister's wife said, timidly, "I cannot pray in the Gaelic."

"Oh, the English will be very good," said Macdonald, and she knelt down and in simple words poured out her heart in prayer. Before she rose from her knees she opened the Gaelic Bible and turned to the words of the Lord's Prayer.

"We will say this prayer together," she said, gently.

Macdonald, bowing his head gravely, answered: "It is what she would often be doing with me." There was still only one woman to this lonely-hearted man, and, with a sudden rush of pity that showed itself in her breaking voice, the minister's wife began in Gaelic, "Our Father which art in heaven."

Macdonald followed her in a whisper through the petitions until they came to the words, "And forgive us our debts as we forgive our debtors," when he paused and would say no more. Mrs. Murray repeated the words of the petition, but still there was no response. Then the minister's wife knew that she had her finger upon a sore spot, and she finished the prayer alone.

For a time she sat silent, unwilling to probe the wound, and yet too brave to flinch from what she felt to be duty.

"We have much to be forgiven," she said, gently. "More than we can ever forgive." Still there was silence.

"And the heart that cannot forgive an injury is closed to the forgiveness of God."

The morning sun was gleaming through the tree-tops, and Mrs. Murray was worn with her night's vigil and anxious to get home. She rose and, offering Macdonald her hand, smiled down into his face and said:

"Good-by! We must try to forgive!"

As he took her hand Macdonald's dark face began to work and he broke forth into a bitter cry.

"He took me unawares! And it was a coward's blow! and I will not forgive him until I have given him what he deserves, if the Lord spares me!" And then he poured forth, in hot and bitter words, the story of the great fight. By the time he had finished his tale Ranald had come in from the kitchen and was standing with clenched fists and face pale with passion at the foot of the bed. As

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Mrs. Murray listened to this story her eyes began to burn, and when it was over she burst forth:

"Oh, it was a cruel and cowardly and brutal thing for men to do. And did you beat them off?" she asked.

"Aye, and that we did," burst in Ranald. And in breathless haste and with flashing eye he told them of Macdonald Bhain's part in the fight.

"Splendid!" cried the minister's wife, forgetting herself for the moment.

"But he let him go," said Ranald, sadly. "He would not strike him, but just let him go."

Then the minister's wife cried again:

"Ah, he is a great man, your uncle! And a great Christian. Greater than I could have been, for I would have slain him then and there." Her eyes flashed and the color flamed in her face as she uttered these words.

"Aye," said Macdonald Dhu, regarding her with deep satisfaction. His tone and look recalled the minister's wife, and, turning to Ranald, she added, sadly:

"But your uncle was right, Ranald, and we must forgive even as he did."

"That," cried Ranald, with fierce emphasis, "I will never do, until once I will be having my hands on his throat."

"Hush, Ranald!" said the minister's wife. "I know it is hard, but we must forgive. You see we *must* forgive. And we must ask Him to help us, who has more to forgive than any other."

But she said no more to Macdonald Dhu on that subject that morning. The fire of the battle was in her heart, and she felt she could more easily sympathize with his desire for vengeance than with the Christian grace of forgiveness. But as they rode home together through the bush, where death had trailed them so closely the night before, the sweet sunlight and the crisp, fresh air, and all the still beauty of the morning, working with the memory of their saving, rebuked and soothed and comforted her, and when Ranald turned back from the manse door she said softly:

"Our Father in heaven was very good to us, Ranald, and we should be like Him. He forgives and loves, and we should, too."

And Ranald, looking into the sweet face, pale with the long night's trials, but tinged now with the faintest touch of color from the morning, felt somehow that it might be possible to forgive.

But many days had to come and go, and many waters flow over the souls of Macdonald Dhu and his son Ranald before they were able to say, "Forgive us our debts as we forgive our debtors."

[TO BE CONTINUED]

The Rights of Man

A Study in Twentieth Century Problems

By Lyman Abbott

Chapter XIV.—Safeguards

THERE is in literature no better definition of democracy than that furnished by Abraham Lincoln: "Government of the people, for the people, and by the people."

Such government "of the people, for the people, by the people" is a comparatively recent experiment. There were Greek democracies and Roman democracies, but they were neither of them democracies in this sense. Democracy in this sense did not exist in the Southern States until after the Civil War. Democracy in this sense is not much over a hundred years old in any part of the world. It is an infant; it is experimental; we must frankly recognize it as an experiment.

Is it likely to be a successful experiment? I seek to put before the readers of this article some reasons why I think we have a right to believe it will be a successful experiment, why we have a right to believe that it is permanent.

I. Democracy is, as we have seen, the outcome of a long historical process; it is the result of the political evolution of eighteen centuries. And not only the

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result of an evolution, it is the result of a conflict carried on through eighteen centuries—a conflict between Roman imperialism, where the government was for the few and by the few, and Hebraic liberty, where the government was for the many and in large measure by the many. This controversy of eighteen centuries has issued at last in those democratic forms of government which exist with modifications in all western Europe, and which have reached their most perfect form in the United States of America. He who believes that God is carrying on a work in the world, that he is directing the course of human history, that he is working out the ultimate result in human society, may well believe that this great historic movement is not a useless nor an unmeaning one; may well believe that the ultimate result will be, not necessarily our form of government, but necessarily the victory of those principles of government which were germinant in the ancient Hebraic commonwealth and of which America furnishes to-day the best existing embodiment.

II. Those principles are not embodied alone in government. Democracy is more than a form of government. England is democratic, but her form of government is different from ours; France also is democratic, but her form of government is different both from ours and from that of England. Democracy is an order of society; it is a spiritual organism. It means, as we have seen, not merely government "of the people, for the people, by the people;" it also means industry and education and religion "of the people, for the people, by the people." It means a recognition of the truth that wealth is in some true sense a common wealth; it means, therefore, a larger distribution of wealth and a more popular control over wealth. It is hostile to any state of society in which the many labor that the few may be idle. It involves industry of brain or of muscle by all men, and it involves fair recompense for toil to all men. Industrial democracy is not yet, indeed, established. In the realm of industry the controversy between imperialism and the principles of the Hebraic Commonwealth has yet to be wrought out, and perhaps so wrought out upon this soil. But even here in America, where the industrial democracy is not yet achieved, there is a larger distribution of wealth and of material happiness, and a greater necessity for universal labor, and a greater recognition of that necessity, than ever existed in the past, or than exists in any other quarter of the globe, Australia alone excepted.

Democracy is also education for the people and by the people; not merely nor mainly for an intellectual class; education, therefore, in those things which all the people need; and education directed and controlled by the people. Occasionally in America we find protests uttered against universal education; occasionally sporadic efforts in the South to lessen education for the negroes; occasionally some man saying in the North that we have carried our common-school system too far, and are educating too many, or are giving them too large an education. But these protests pass by as idle wind which people heed not. On the whole, the great educational movement goes forward, and the whole tendency of the last fifty years has been to widen our educational system both in its curriculum and in its constituency. And this has been done not only by public State donations, but by private benefactions, until we have built up, not only the largest and best public-school system of the world, but also and in an incredibly short time universities whose doors are open to men of all classes and all conditions.

Democracy is also religion for the people, and in all its institutional forms administered and controlled by the people; that is, religion not for an elect, not for a few special white-robed saints, not for a few specially endowed visionaries, not for those who are able to shut themselves out from life in convents or monasteries. We believe, or are rapidly coming to believe, that religion is of such a character that it can enter into the shop and the store, into the parlor and the school-room, into all the common life of the common people. It is not life set apart from common avocations for special places and special days; it is right living. And we are also coming to believe that, as religion is for all the people, so it is to be administered by all the people; that the creeds are not to be framed for them by saints or scholars of the past, nor by saints or scholars of the present,

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but that they are to do their own thinking, and work out their own results, and formulate those results for themselves; and as their creeds are to be framed by the people, so their religious institutions, whether ecclesiastical or non-ecclesiastical, however administered, are to be, in the last analysis, controlled and supported by the people; the priests and the pastors are the servants of the people, not their masters.

This broader democracy is triumphant in America; still, perhaps, to win its final victory in industry, but having won it in the realm of politics, of education, and of religion. Democracy pervades society as well as government, and a revolution that would change the government must change the religious spirit, the educational spirit, and the industrial spirit as well as the political forms. A political organism, simply, may be easily changed; but the life of a nation is not easily changed, and the life of the American people, not merely the form of the Nation, is democratic. A pyramid resting on its top must be perpetually propped; a pyramid resting on its base cannot easily be overthrown. The democracy of America rests on its base; it is a democracy not merely of politics, it is a democracy religious, educational, social, industrial.

III. Moreover, this democracy, thus political, industrial, educational, social, and religious, has brought with it a great degree of diffused happiness. There is certainly no people on the globe, except, perhaps, the equally democratic communities of Australia and New Zealand, where happiness is so general as in America; where there are so many happy homes; where there is so little misery. As we have already seen, nearly one-half the families of the United States own the real estate they occupy, and a very large proportion of the remainder have property in money or bonds or stocks, or hope to have money in property of some sort or other which presently they can put into real estate. And every one of these men, whether they own it or hope to own it, is by the possession or by the hope of possession made conservative; he desires to keep what he has, he fears to lose what he anticipates. Radicalism, therefore, in the United States gets little support from the common people. The Socialism which multiplies its adherents in Germany has few adherents in America, and is a losing rather than a gaining cause. When appeals are made—as sometimes they are—to class feeling, they fall either on deaf ears or more likely on ears that are very alert, rousing the will and stimulating the purpose to put at once an end to every such dangerous and inflammable endeavor. The American people are conservative, because the great body of the American people have everything to lose and nothing to gain by any promised revolution. They are careless; they allow sporadic mobs; they shrug their shoulders at the report of such mobs, believing that the disease will cure itself, that the flame will burn itself out. But whenever the mob shows signs of strength such as really threatens the well-being of the community, the Nation is alert and its action is quick, vigorous, determined, and effective.

This democracy which has thus changed not merely the form of government, but which has changed the nature of education and even the offices and aims of religion, has also made great changes in the individual character. Something of the American character is due to climate; something to Anglo-Saxon blood; but a great deal is due to American—that is, democratic—institutions. For democracy not only tends to produce the conservative spirit by its distribution of wealth and of happiness, it also tends to produce the hopeful spirit by the eager expectation which it inspires in all men. Nearly every man in America expects to be better off to-morrow than he was yesterday, or, if he does not expect this for himself, he anticipates it for his child. He looks toward a better future for himself or for those who are dependent on him. Whether it be the Chinese quarter, or the Italian quarter, or the Hungarian quarter, or the Russian Jew quarter, the inspiration of hope is in the hearts of even the people in the slums. And when we get out of the great cities into the manufacturing towns, or into the great prairies of the West, the faces are set toward the future and the eyes are bright with expectation of coming prosperity.

Paul's statement, We are saved by hope, is as true for society as for the individual. It is despair that is the inspiration of revolution. When men can see nothing better for themselves, and

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nothing better for their children, in present conditions, they are ready to take up arms, to change the conditions; when the conditions themselves inspire hope of betterment for themselves, for their neighbors, and for their children, they are ready to take up arms against any man who proposes to destroy those conditions on the chance that he can create better ones. Democracy is more than a form of government, it is more even than a social order, it is a spirit; a spirit, first of all, of hopefulness, of resultant energy and activity, and therefore of self-respect. What Christianity said to the freedmen and the slaves in the first century, democracy has said to the poor in Europe: You are men; and on this affirmation of their manhood it has based the invitation, Come to America and you will find a chance to develop your manhood. Coming to America, they have found all industries open to them, the school-room open to their children, and presently the ballot put into their hand. Whatever evil may have come from excess of immigration, whatever evil may have come from a too widely extended ballot, there has grown out of it the development of self-respect in the men who have been thus treated on a plane of industrial and political equality.

IV. It is this tendency of democracy in America to appeal to the self-respect of men which develops in America its self-conceit; and it is probably true that we are the most self-conceited people on the face of the globe. But self-conceit is the defect of our virtue, and self-esteem is a very necessary virtue. It is true that self-esteem, unmodified, tends to isolate each man from his neighbor. But democracy develops mutual esteem, as well as self-esteem; it develops in man the tendency to respect the opinion of his fellow-man; for it makes his fellow-man his equal. Thus two men laboring together in the factory to-day do not know who may be to-morrow a foreman, or ten years from now the capitalist in control of the factory. Industry, education, social life, religion, as they exist in America, tend to make us have respect one for another.

Out of this grows public opinion, and a great respect for public opinion; sometimes a too great respect for public opinion; sometimes a belief in what Mr. Bryce has called "the infallibility of the majority," a belief that our fellow-men when going together cannot go wrong. But this again is the defect of our virtue. Our virtue is a common life in which we are bound together, not merely by a ballot-box, a representative system, a form of government, but by the facts that we have been educated together in the same school, that we labor together without recognized class distinctions in the same industries. No man knows who of his neighbors may rise to a higher stage in the hierarchy of industry; hence every man's opinion counts or may count for as much as our own; in order to get the other's opinion to weigh upon our side in politics, we must argue with him as a reasonable man, we must treat him as though he were guided by intellectual and moral principles. Thus democracy is not only in theory a brotherhood, but it tends to produce a true brotherhood, by creating that spirit of self-esteem which is one of the foundations of personal character, and that spirit of mutual esteem which is one of the foundations of organized society.

V. These tendencies enter into other than our formally organized institutions—they enter into our homes. In Bunyan's "Pilgrim's Progress" the pilgrim is taken into the Interpreter's house and shown a fire burning in the grate. Beelzebub is throwing water upon the fire, and the more water he throws upon the fire the higher leap up the flames. The pilgrim cannot understand this phenomenon until the Interpreter takes him to the other side of the partition, where he sees an angel feeding the flames with oil, before unobserved. In our homes the flames of patriotism, of purity, of the higher life, are being secretly fed. Our homes are not all they ought to be, but, nevertheless, there are but, comparatively speaking, few homes in America in which, on the whole, the influence is not for the higher and the better living. For this reason a great many fathers who never go to church are very desirous that their children should go to Sunday-school. For this reason a great many men and women who are ill educated themselves are bent on their children's going to the public school.

VI. While thus our homes are feeding more or less effectively the higher life in the community, our great educational

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systems are doing much in the same direction. I have already in this series of articles criticised our public-school system as inadequate, especially in the one direction of moral culture. But in spite of this defect, which we are gradually learning to be a defect, our public-school system is not only an intellectual, it is also a moral educator. Let any man to-morrow morning walk down one of the streets of Boston in the vicinity of one of its great public schools, let him see the children hastening to the school, not with the laggard steps which Shakespeare attributed to school-children, but with eager and glad faces; or let him, later in the day, watch those same children as they come out from school, and see them carrying their too heavy load of books home for study—or pretended study—and then let him try to estimate the value of this education as it is carried on in town and country in every State in the Union. With all its deficiencies and with all its defects and errors, I know not how any American can look on that sight and doubt that from this public-school system is going forth an influence to make worthy citizens of America. Had I the eloquence of an orator, I would like to stop here to pay the tribute that is due to the great army of teachers who are pursuing their work, often with little salary, often in inconvenient quarters, often with inadequate equipment, often with what is worst of all, suppression of their energies and their activities by the great machine of which they are a part and which does not give them the liberty they ought to have. I would like to stop and pay a tribute to them, the sainthood of America; if it be not accompanied with the cross worn on the bosom, it deserves the crown given by the people.

VII. Another influence making for the better life of America, and for its permanence, is that proceeding from our literature—and from our cheap literature. Many years ago, when the phrase "dime novel" was a stigma, Mr. Fletcher Harper, of the firm of Harper & Brothers, said to me: "I may not live to see the day, but you will, when the best English classics are sold in America for a dime." And I have lived to see it! No man in America to-day need be without a library worth the reading. The library may be poorly bound, it may be ill printed, but it will contain the noblest thoughts of the noblest thinkers. There are few so poor that they cannot have within their own home a better collection of literature than our grandfathers of very considerable means were able to possess. And this tendency toward a higher type of literature seems to me, from all I can learn from inquiry, to be widespread and substantially universal. A few years ago I was in conversation with Mr. Poole, whom many will know as the editor of "Poole's Index," and who was the librarian of the great Chicago Library. Mr. Poole said to me substantially, "It is the common thing for shop-girls to come into this library to get books, and begin with Miss Southworth, and then follow successively with E. P. Roe, Walter Scott, Charles Dickens, Thackeray, George Eliot, and then some of the best histories and some of the best essays." I fell into conversation a year or two ago with a gentleman traveling on a train, who introduced himself to me as a representative of the American News Company. Ten or fifteen years ago, he said, he was chiefly selling through the country the cheap, poor literature; to-day he found the greatest demand to be for the highest and the best. It is a question what is the ultimate effect of what we call sensational literature. That it sometimes degenerates and deteriorates the mind I do not doubt; but, on the whole, I believe that even the sensational literature teaches people to read; and when they have learned to read, step by step they learn to read what is better and still better.

VIII. Next to literature as an educative influence in America is the press. It is as customary for ministers and platform orators to jeer at newspapers as it is for newspapers to jeer at ministers and platform orators; but despite many and serious defects in the American press, it renders us one great service—it holds the mirror up to American life, and shows us what that life is. It does not always show it in right proportions. The mirror is not always a well-formed mirror; it is sometimes like one of those convex or concave mirrors that stand in the agricultural fairs—that present your face so out of proportion that you do not recognize yourself when you look in it. Nevertheless the press does bring American

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people to self-consciousness. If we do not like the records of vice and crime, of ignorance and poverty, which we read in our newspapers, let us change the life. If, when we look in the looking-glass, the face is dirty, it is the face we need to wash, not the looking-glass. The American press, though defective in leadership, though it appeals too much to the sensational, though it lacks in seriousness, sobriety, earnestness, conscience—qualities which it ought to possess and which I trust it will yet possess in the future—does one great educative work: it brings the whole history of yesterday before us. I am glad that it brings the history of the bad as well as of the good. We do not want in America a press which only portrays our virtues and forgets our vices. An *index expurgatorius* administered by one carefully selected tribunal is a very doubtful advantage to the intellectual and moral well-being of the world; an *index expurgatorius* administered in every newspaper office through the country, shutting off what the editor thought we ought not to read, and allowing us only to know what he thought we ought to read, would be a very poorly censored press indeed. Let us have from the press the truth, the whole truth, and—also—nothing but the truth.

IX. It is a question much debated whether our politics are not deteriorating; perhaps you may suspect me of being an optimist when I say that I think, on the whole, the American elections are a great preservative of American life.

In the first place, our general suffrage, with all the perils it has brought, furnishes a safety-valve, and a very valuable and important safety-valve. Ignorant voting, it is said, is a peril to the community; so it is; but it is a fair question whether a great ignorant population that cannot vote is not quite as great a peril to the community. The peril is primarily in the ignorance, only secondarily in the voting. The Revolution of France was due to the fact that the great under-population of France had no remedy in their hands but the remedy of a violent revolution. England came near to a similar revolution in the great Chartist movement, and escaped it by extending the suffrage. When a man has the ballot, he will not resort to the bullet. The Anarchists in Chicago are wise in their day and generation in urging their followers not to vote, and in insisting upon it to them that voting does them no good. The fact that a discontented minority can express its will at the polls is itself a protection against the discontented minority. Americans generally are willing to let the majority rule, so long as the minority have an opportunity for free discussion and the free expression of their conviction.

But these elections not only furnish a safety-valve, they also furnish a great education. What we call a "campaign" is really a great debate. The whole American people gather together to discuss questions which in an undemocratic community would be left to be settled by a few experts. The result of this discussion is the development of intelligence and of character. If a man has but little judgment, the way to give him more is to bid him exercise what little he has; and this is what we do in every political campaign. Four or five years ago throughout the West night-schools were organized by the two political parties for the discussion of the financial problem; and out of these night-schools grew an understanding of currency questions such as never before had existed in America. Every great election is, therefore, an education; we go to school every four years in the Nation, every two years in the State. Perhaps it would be as well if the school terms were shorter and did not come so often; nevertheless, though inconvenient, they are great educators.

Moreover, in these elections a comparatively small number of conservative men hold the balance of power. Even when an election is carried by an apparently overwhelming majority, the majority is rarely more than five per cent. This five per cent. of voters which may turn the scale one way or the other is always, in the last analysis, made up of men who hesitate between the two parties; they determine the election, and because they determine the election their judgment and that of those whom they represent has to be taken account of by those who are carrying on the government. If in the last election Mr. Bryan had been elected, he would have had to take account of those gold Democrats who voted for him in spite of his free-silver policy, and of

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those Americans who voted for him with the belief that we cannot leave the Philippines until liberty, justice, and order are established there. And Mr. McKinley must pay regard to those who voted for him because they could not accept the free-silver policy of Mr. Bryan, and are yet opposed to the commercial spirit in government, or because they were not willing to leave the Philippines to themselves though they are intensely hostile to the establishment of an imperialistic or quasi-imperialistic government either at home or abroad. The people are never as radical as their radical leaders; the voters never go as far as the men who speak on the stump to get the applause of the citizens who listen. In all great engines there is what is called the "governor"—two revolving balls which, rising and falling, regulate the pressure of steam and so the speed of the engine. This five per cent. of voters is the automatic governor in our elections which prevents us from running into one extreme or another in our public life.

X. Our churches are another great factor in the safeguarding of democratic institutions. Whether they possess the power or the influence which they once possessed is a question not necessary here to discuss, but I believe they possess a greater power in democratic America than they do in any country where they are patronized and supported by the State. The power of the minister who speaks Sunday after Sunday to congregations gathered there, and who can speak on the great moral themes that concern the Nation without being either Democratic or Republican, Populist or Prohibitionist, can, if he will, so speak as to send men back to the polls with a higher conscience, a greater regard for purity, a greater purpose to serve their country well. The influence of all the clergy of the country in this direction is one not easy to overestimate. Nor does the Christian religion express itself only through churches and ministers. If indeed the Church is losing its power, it may be only that the Christian religion may gain in its power. If the alabaster box is being broken only that the odor of the ointment may break out and fill the whole house, we can look on the result without regret. And certain it is that the moral and religious influences which a hundred years ago went almost exclusively from ministers and through churches are now diffused through newspapers, magazines, periodicals, and personal gatherings to an extent never before known.

All these influences are tending to make a people homogeneous out of heterogeneous materials, and filled with a passionate patriotism. There is no people that love their country more than the American people, and in America no people that love their country more than the foreign immigrants who have come here seeking for the broader opportunity and the higher life. These men who have broken away from old associations and old traditions, who have sacrificed sentiment and endured poverty and privation that they might come to an America that would treat them like men, give them the education of men, give them the opportunities of men in industry, give them the liberty of men in the Church, and give them a share with other men in the control and direction of the destinies of their nation—these German immigrants, Irish immigrants, Italian immigrants, Hungarian immigrants, love America. Nor have we thus far found it difficult—nor shall we in the future—to bring them into harmony with that great brotherhood which is the essential spirit of American institutions.

Democracy is not merely a political theory, it is not merely a social opinion; it is also a profound religious faith. It is so with me. I believe in man because I believe in God, and I believe in God because I believe in man. I believe in humanity because I see God in all men, and I believe in God because in all humanity I see something of his illumination, some reflection of his image, some sign of his sonship, some promise of his revelation. To him who holds it, this one fundamental faith in the Fatherhood of God and in the universal brotherhood of man, which is the essence of democracy, is more important than past history, more important than political or industrial or educational or religious institutions, more important than the influence of the individual, more important than home or Church or State or popular elections. What this faith involves and what it anticipates as the ultimate goal of democracy will be the subject of the next and closing lecture in this series.

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Nature Study and its Influence

By Margaret W. Morley

NATURE STUDY has in recent years been introduced into the lower schools to give to the child an idea of the great world in which he lives, to help him to understand and appreciate its wonder and its beauty, and, by a contemplation of the relations of living things to each other, to enable him to get a broader conception of his own life. The question naturally arises, does it do this? It could, and much more. It could, as well, be the delightful medium for teaching the laws of right living and of good government. The nature study that stops with facts of plant and animal life cannot perform the task of its true office in education. Neither can the phenomena dealt with in nature study be tagged with ready-made morals. And therein lies a danger. It takes genius to discern the possibilities of plant and animal study as a character-former in the school-room, and more genius to make it fulfill its possibilities.

Plants are regarded with greater favor than animals for school study, partly for the reason that they are more readily obtained and kept, and partly for the reason that they are easier subjects for teachers who know nothing about either. Much needs to be known, however, for through plants can be taught the whole philosophy of life.

Take, for instance, the very common subject of the leaves of trees. Leaves lend themselves readily to the needs of the primary teacher. They are easily obtained in large numbers, and are, at first, attractive to the children. What is usually done with them? Frequently the children draw them, which is good as far as it goes. Sometimes they paint them, which is better. Sometimes they merely describe them, learning certain terms, as "base," "apex," "margin," to apply to them. Usually several leaves, or at least more than one, are studied in one or all of these ways.

For a time the children are interested: the leaves are pretty, the subject is new, and there is always that hope of childhood that "something more" is to follow. Something more ought to follow. Whenever leaves are studied, they should be the introduction to a deeper knowledge of tree life. Leaves grow on branches; they grow in certain positions according to their shape and according to the position of the tree-branches to each other. The children should see the branch bearing the leaves, and should get an idea as to why leaves and branches are placed as they are; they should get an idea of the law of mutual helpfulness, which controls life as surely as that much-exploited law of the struggle for existence.

One short sentence alive with love and inspiration, spoken concerning an oak-tree, for instance, will live on. The children will remember, if not the words, the idea or the emotion that came when the burning word was spoken. Therein lies the secret of success—the word spoken must be a burning word. The teacher herself must know and love the oak. She must feel its wide relation to all life, must recognize its place in the scheme of the universe. Even in a primary class, with limited time and only a few oak leaves, the teacher can build the oak-tree into the character of the pupils.

The oak has personality; every tree has. One who learns as a child to feel the personality of the trees has a hold upon tree-life which later will open wide gates of poetry—one is tempted to say wide gates of heaven. Technical terms, as a rule, are soon forgotten. The personality of a tree, once felt, can never be forgotten. The interest awakened through love for the tree will cause many details of its structure and functions to be remembered, whereas if these details were taught for their own sakes, and the tree left out, they would run through the mind like water through a sieve.

The dependence of the tree upon air and food, when understood, relates it to all life. It, too, must have food, and in the course of obtaining its food it disintegrates the rocks and creates soil. The rootlets tear apart the materials in the

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earth and the rocks, the leaves tear apart the materials in the air; these crude materials are drawn into the substance of the plant through roots and leaves and are recombined and transformed into plant material. The shedding of the leaves in the fall is full of exceedingly beautiful lessons. The fallen leaves, for one thing, disintegrate, and themselves form an invaluable covering to the rocky bones of the earth. They make the rich soil of the forests, which in time becomes the wealth of the farmer.

But this is not botany; it is chemistry, some one complains. No, it is botany, in the broad sense of the word.

The foliage of trees, besides ministering to the needs of the trees themselves, shades the earth beneath and prevents the too rapid evaporation of water. It also is the direct cause of the deposition of water. No doubt rain is caused by extents of forest, and the moisture in the air is condensed at night upon leaves, being deposited as dew, often in such abundance as to feed the water-supply on the earth below, and keeping the surrounding air moist and fit for the growth of vegetation. A few simple experiments can demonstrate the condensation of moisture on the leaves, adding vastly to the interest of the work. But this is physics, some one objects. No, it is botany, in the broad sense here used.

The roots of the trees, besides administering to the needs of the trees themselves, form traps for detaining the rainfall, thus keeping the earth moist. By causing the water to run away slowly they perform the office of reservoirs, to store the spring rains and the melted snow so that the brooks run merrily out of the forests all summer long, whereas, if there are no trees, the rains descend, the snows melt, the floods run unchecked and destructive down the slopes, the water quickly drains away, and for long months the land lies parched and dry, unable to sustain vegetation.

Obviously there is a duty owed by us to the trees, and through them to our fellow-men. The trees should be protected and the country carefully denuded, only such forests or individual trees being removed as can be spared without injury to the surrounding country. The children will be intensely interested in such talks about trees in general, and will be ready with a little help to suggest many reasons for protecting the trees.

But this is forestry, some one complains. No, it is botany. Without this kind of knowledge the study of the leaves is of very little value. Let the oak leaf, or the maple leaf, or the beech leaf, even, in the lower primary grades, become the text from which is preached the sermon of the trees.

A knowledge of tree life, a love for trees, and a knowledge of the reasons for preserving them, if instilled in early years, will make an intelligent interest in trees a part of the equipment of mature life, and there will be no difficulty in gaining advocates for forest laws when the question is raised. It is in the primary schools that the foundation should be laid upon which later are to be placed the answers to the economic questions of the community.

In botany work the economic value of the woods, the hardness, fineness, durability, beauty, and utility of the wood of the various trees, would make a delightful and valuable subject for study.

Chestnut shingles, cypress posts, cedar pencils, can be introduced into the botany hour with no loss of time and with an infinite gain in interest. If necessary, teach less technical and more practical botany. Make the technical always an end to the practical, never an end in itself.

If we can get so much light from the leaves of the trees, what can we not get from the remainder of the plant world? The flowers are unexampled in the number and beauty of truths, belonging as well to human life, that they convey. Without subtracting aught from the beauty and delicacy of a flower, its color alone is seen to be the means of relating it to the world about it and of preserving its species. The fragrance, too, has its beautiful use. In the stamens and pistils may be taught in the most delicate and ideal way all the facts of the reproductive life in the animal as well as in the plant world, not taking from the flower its charm, but adding charm to all other forms of life. In the nectar of the flower we have a very obvious bond between the plant and the animal world. The bees gather the sweet juices and store

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them in their remarkable waxen combs. The adaptations of both flower and bee structure to this end are wonderful and intensely interesting. The bees are necessary to the flowers, and the flowers to the bees. Neither could prosper without the other; in some instances the plants would actually perish without the bees, and the bees would soon die if the flowers withheld their bounty.

The remarkable life of the bee, with its great community of harmonious workers, has always been a fascinating study, and is as interesting to children as to adults. But, some one says, this is entomology. No, it is botany. When studying botany everything bearing upon it and necessary to elucidate it belongs to that subject. We have coined certain words for convenience; we say botany, physics, chemistry, and yet neither of these is comprehensible without the others, and neither should be taught as if it were an entity—a something apart by itself. That is the beauty of the sciences; they are all interrelated, all threads in one design.

To children the habits of plants and animals are infinitely more interesting than their structure, and this should be a hint to the teacher to begin with functions, and, when these have been studied, then to ask how they are made possible by structure. For instance, children are more interested in finding the honey in a flower than in pulling the flower to pieces and labeling its various parts with unmeaning names.

This being the case, let the work upon the flowers begin, it may be, by taking such as are honey-producers, and, with a straw or a splinter of wood delicately performing the office of the bee, actually finding the drop of nectar and tasting it. This done, it is easy to make the child curious as to just where this sweet honey-drop comes from, how it is held in its place and protected from robber insects and from being washed away by the rain so that the bee may have it. In this way an intelligent and thorough study of the calyx and corolla can be conducted with enthusiasm. The children will learn as a matter of course such terms as are necessary in speaking accurately of these flower parts that have become so charming.

Quickly will follow the questions: Why does our flower love the bee? Why does it not wish the ant and the beetle to come? The answers to these questions open broad vistas indeed, and at least a part of this wide view of the subject can be given at the very start in botany work in the primary grades.

The relation of plant life to human life should also receive careful attention from the first. The air we breathe, the food we eat, the clothes we wear, the houses that shelter us, we owe directly or indirectly to the plant world.

The study of the food-plants is particularly valuable and interesting. The bean or pea makes a very good typical food-plant to be grown and observed. It is easily raised, even in a window-box. Its flowers are pretty and interesting, and its economic value to man is great. Through it on one hand can be taught the whole story of plant life, and on the other the relation of the plant to human life. The bees fertilize it and are necessary to the perfection of its seed. From the bean come vast stores of honey, so that thousands of pounds of bean honey are annually gathered in parts of California. Beans need certain kinds of soil. They flourish better in one soil, less well in another, and not at all in a third.

Here is opportunity to make a few simple school-room experiments, with the bean as a type of what is necessary to all plants—appropriate soil or food. The subject of the adaptation of soils to plants is one for school use. The pupils readily become interested in the different products grown in different parts of the country. Why are they grown where they are? Why are apples raised in Missouri and Nova Scotia? Why cotton in Carolina and hops in New York? Thus can botany be vitally connected with geography, to the advantage of both. Children are interested, if the subject is approached in the right way, in the modern methods of reclaiming worn-out soils. In short, the children should be interested in the problems of the farmer. What are poor soils? worn-out soils? Innumerable interesting questions spring up as by magic, and one great aim of botany, or what should be its great aim, is accomplished—the child is interested in agricultural problems.

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The Preaching of Clement and Jacob

A Mediæval Legend

By Mary H. Field

JACOB, the neophyte, bent oft and long
Above the convent's old black-lettered lore,
An ardent, youthful soul whose zeal was strong
To be in truth like holy men of yore.
So day by day and night by night he strove
By prayer and vigil and all studious art
To train his soul each earthly thought above
And from all human ways to dwell apart.
Strong was his hope on him such grace might fall
As would prepare him erring souls to teach
Their guilt and danger, and, oh, most of all,
He longed the Church's doctrines grand to preach.
In distant vision he himself could see
High over-topping some great chancel's gloom,
Tonsured and robed with awful majesty,
In tones sepulchral rolling words of doom.

Clement, the aged monk, who loved the youth,
And read his heart as 'twere an open book,
Was fain to lead the boy into all truth,
So to his cell one morn the way he took.
There in a book of homilies Jacob read,
Murmuring the stately phrases o'er and o'er,
As if to fix forever in his head
The words which held such wisdom vast in store.
Clement spake softly twice or thrice ere stirred
The youth, so far from earthly sounds away
He scarce could trust his senses when he heard:
"Jacob, come forth with me and preach to-day."

Yet meek he rose and followed while his face
Alternate flushed and paled, and his loud heart
Drove from his o'ertaxed brain each lingering trace
Of garnered sermons and of pulpit art.

Along a beaten path they slowly fared,
Clement oft stopping friendly words to speak,
The blessing of his kindly look ne'er spared,
But spake no phrase of Hebrew nor of Greek.

A little maid wept o'er a broken bowl,
And Clement slipped its price into her hand;
To way-worn beasts were given ease and dole
At Clement's word of counsel or command.
The morn grew to the noon, as rest they take
Beside a roadside fountain's shimmering play,
Their cup of water and their oaten cake
They shared with beggars who around it lay;
Then climbed a mount by a sick-bed to pray,

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While peace as if from heaven itself drew near;
And last to a poor hearth at close of day
They helped bring fagots, and spake words of cheer.

As homeward now they came forspent and slow,
Young Jacob asked, "Good father, went we then
To preach?" "Yea," answered Jacob, "Henceforth know
We preach best when we serve our fellow-men."

Encyclopædia Biblica[1]

THE defects and the excellences of this encyclopædia are equally characteristic of the editor-in-chief. He is a brilliant scholar; but he does not distinguish between what is known and what is surmised; between the conclusions and the hypotheses of scholarship. The student may be reasonably sure of getting in this volume the latest hypotheses of Biblical scholars; he cannot be so sure of getting those hypotheses tested and a careful and discriminating judgment applied to them. Some of the articles are exactly what the modern student wants: a careful and judicial statement, making free use of latest investigations, yet not accepting blindly the results, or supposed results, reached by individual scholars. In other articles he gets exactly what he does not want—namely, a skillful and ingenious advocate's plea for the latest critical opinion, with no statement of other opinions, and no statement *pro* and *con* respecting the hypothesis adopted by the writer. Dr. P. W. Schmiedel's article on John, son of Zebedee, affords a striking illustration of this type of article. He is very sure that the Fourth Gospel was not written by the Apostle John, and he gives very fully the arguments against its Johannine authorship. But he does not give the arguments for that authorship at all, except incidentally for the purpose of answering them; and some of his arguments against the authorship impress us as the special pleas of an advocate rather than as the impartial charge of a judge. Thus the crucial fact that the Fourth Gospel was made use of in Tatian's Diatessaron, already published A.D. 160–180, according to Dr. Schmiedel, "shows to how small an extent each individual Gospel was regarded by this author as authoritative"! while the inevitable conclusion that the Fourth Gospel was almost certainly in existence by the first quarter of the second century is passed by in silence. So certain significant quotations from the Fourth Gospel by still earlier writers are dismissed as not quotations at all, but "winged words," peculiarly adapted to pass from mouth to mouth, and used by John simply as a common current coin, among which "winged words" he includes the phrase "In my Father's house are many mansions." So in dealing with the date of the Lord's Supper and the crucifixion the author does not even inform his readers of the opinion entertained by many scholars, that there is no inconsistency between the date afforded by the Fourth Gospel and that furnished by the Synoptists, because, as they think, the Synoptists use the phrase the Passover to mean the evening meal which preceded and initiated the week's festivities, and John uses it to indicate the Paschal week and does not include the true Paschal supper, which was, as Lightfoot says, "a thing rubbing up the remembrance of affliction rather than denoting gladness and making merry." We are by no means sure of the Johannine authorship of the Fourth Gospel; we are inclined to think that the best opinion to-day is that it was written by a disciple or disciples of John rather than by the Apostle himself, but contains his interpretation of the Gospel and his portraiture of Jesus Christ. But we are certain that no one unfamiliar with the present state of scholarly opinion on this subject would get a judicial statement of that opinion from Dr. Schmiedel's article. In striking contrast

[1] *Encyclopædia Biblica*, Vol. II., E to K. By the Rev. T. K. Cheyne, M.A., D.D., and J. Sutherland Black, M.A., LL.D. The Macmillan Company, New York.

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in these respects is Dr. A. B. Bruce's article on "Jesus." His too brief paragraph on the Gospels declares very truly that the investigations into their origin and authorship "have called forth a multitude of conflicting hypotheses," and that "in the present state of the inquiry a dogmatic tone is inadmissible." Taken as a whole, this volume confirms our original impression of this work derived from an examination of Volume I. It is an interesting exposition of the modern view of the Bible, but it lacks that unity of design and that sobriety of judgment which are necessary to a safe reliance for the scholar who wishes to know, not the hypotheses of certain schools, but the conclusions which have been reached by the general consensus of modern scholarship.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Aspects of Revelation: Being the Baldwin Lectures for 1900. By Chauncey B. Brewster, D.D. Longmans, Green & Co., New York. 5×7½ in. 275 pages. $1.50.

Authoritative Christianity: The Third Ecumenical Council, Ephesus, A.D. 431. Vol. II. Translated from the Original Greek. By James Chrystal, M.A. Published by James Chrystal, Jersey City, N. J. 5½×9 in. 137 pages. Paper bound, 75c.

Mr. Chrystal has undertaken the laudable work of showing that the six Ecumenical Councils, the latest held A.D. 680, at Constantinople, made pronouncements that lay the ax to some central errors of the Church of Rome. He has accordingly undertaken the vast labor of a translation, never yet made, of the Acts of these Councils into English, and his work, as far as it has gone, has received the commendation of competent scholars. While not sharing his conviction of the authoritativeness of those Councils for the modern Church, we regard it as quite legitimate to bring to book those who profess to receive their decrees. This is what Mr. Chrystal undertakes, and in this he has our sympathy, especially as he expends much unpaid labor in his task. Those who set any value upon patristic and especially on conciliar orthodoxy should by all means sustain his undertaking.

Back to Bethel. By F. B. Meyer, B.A. The Fleming H. Revell Co., New York. 5×7½ in. 127 pages. 30c.

This is in Mr. Meyer's characteristic vein of evangelical earnestness like Wesley's, preaching Christianity as a divine life, but not emancipated from some of Wesley's curious opinions, as that tornadoes and other natural catastrophes are due to Satanic agency.

Christian Science and Kindred Superstitions: Their Facts and Fallacies. By Rev. Charles F. Winbigler, Ph.M. Introduction by Rev. J. Herndon Garnett. The Abbey Press, New York. 5×8 in. 168 pages. $1.

Cinderella. By S. R. Crockett. Illustrated. Dodd, Mead & Co., New York. 5×7¾ in. 433 pages. $1.50.

In his latest novel Mr. Crockett tries to combine the telling of a sensational story and the depicting of homely domestic life. There is a certain incongruity in the attempt to mingle these two elements together, and although one reads with interest and pleasure, it is without very serious conviction of reality. The plot turns on the adventures of a bag of priceless rubies, and the heroine is accused of stealing what are really her own jewels. The manner of this and the manner of her vindication are certainly originally worked out. As a whole the novel will not add to Mr. Crockett's renown.

Crystal Sceptre (The). By Philip Verrill Mighels. R. F. Fenno & Co., New York. 5×7½ in. 389 pages. $1.50.

Endeavor Hymnal (The): For Young People's Societies, Sunday Schools and Church Prayer Meetings. United Society of Christian Endeavor, Boston. 6×8¼ in. 256 pages. 25c.

This is certainly superior to the collection hitherto in use among the Christian Endeavor societies. Both in a musical and a literary point of view it deserves strong commendation. With deference to the eminent counsel under which the compilation has been made, one may still think it lacks somewhat of an element requisite in songs of Christian Endeavor. Hymns of general exhortation, like Baring-Gould's "Onward, Christian Soldiers," need to be supplemented by others of more specific point, like Alford's "Speak thou the truth, let others fence," and T. H. Gill's noble stanzas on "Seekers after God," one of which is quoted here for the point of present interest:

> Would we against some wrong be bold,
> And break some yoke abhorred?
> Amidst the strife and stir behold
> The seekers of the Lord.

Such hymns a moderate number of the best hymnals, British and American, will show those who seek them. In a hymnal like the present, which contains sixteen lyrics on "Heaven" and twenty-three on "Trust," a larger proportion should have been admitted, though involving reductions elsewhere, of songs encouraging the definite ethical as well as religious aims which Christian Endeavor needs for the symmetry of Christian life. Most hymnals are deficient in this, but the deficiency is thrust

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upon notice in one prepared in the interest of Christian Endeavor.

Geschichte der Papste in Zeitalter der Renaissence von der Thronbesteigung Pius' II. bis Zum Tode Sixtus' IV. Von Ludwig Pastor. Herder'sche Verlagshandlung, Freiburg, Germany. 5½×9 in. 795 pages.

Reserved for later notice.

Heroes, Hero-Worship, and the Heroic in History. By Thomas Carlyle. Edited by Archibald MacMechan. Ginn & Co., Boston. 4½×7½ in. 396 pages. $1.35.

If Carlyle's book on heroes is to be used as a text-book in schools, it is certain that annotation is desirable. This work has been done by the editor of this volume with industry and thoroughness—sometimes, perhaps, with over-scholarly minuteness. There is also a preface to the volume, an exceedingly satisfactory introductory article about Carlyle's intentions, his methods of work, his style, and, to some extent, his personal life. Not only students but also lovers of literature will find in this introduction much worth careful reading.

Incarnation (The). By Rev. H. V. S. Eck, M.A. Longmans, Green & Co., New York. 5×7½ in. 288 pages. $1.50.

Jewish Encyclopedia (The): A Descriptive Record of the History, Religion, Literature and Customs of the Jewish People from the Earliest Times to the Present Day. Prepared by More than Four Hundred Scholars and Specialists under the Direction of the Following Editorial Board: Cyrus Adler, Ph.D.; Gotthard Deutsch, Ph.D.; Richard Gottheil, Ph.D.; Joseph Jacobs, B.A.; Morris Jastrow, Jr., Ph.D.; Frederick De Sola Mendes, Ph.D.; Isidore Singer, Ph.D., and Others. Vol. I. Aach—Apocalyptic Literature. Funk & Wagnalls Co., New York. 7¼×11 in. 685 pages.

This great work is due to the sagacity and enterprise of Jewish promoters and of Christian publishers. The list of its collaborators shows the co-operation of the most competent specialists, both Jewish and Christian. No work of its type enlists larger interest or wider support among the learned. It is not, however, for the learned alone. Its promoters, assured that every public library of note will possess it, hope for its becoming "a household book in every Jewish family." It is not only a great but a timely work. The interest of the civilized world has been, during the last few decades, more strongly drawn toward the advancing fortunes of Israel than ever before. Many thoughtful minds feel what the late Max Müller wrote: "I and many more want to know a great deal more of the origin and the historical development of the Jewish race than is known at present." But in large measure this knowledge still remains hidden, even from Jews themselves. To unfold it by a careful digest of the vast materials collected by past generations is the design of the present work, the production of which in twelve volumes, aggregating some eight thousand pages, involves an expenditure of upwards of half a million dollars. It should not be supposed that it is dominated by an antiquarian or by a scholastic interest. On the contrary, such a subject as the Jewish agricultural colonies in South America, Palestine, Russia, Canada, and the United States occupies twenty pages, illustrated. In the specially neglected field of Jewish biography this encyclopædia will supply a great lack. That it will correct many misconceptions and errors concerning Judaism may of course be expected. As the record of the multifarious activity of the race at once ancient and modern, that has been the spiritual conqueror of the civilized world, such a work as this will inevitably command the interest of that world.

Karl Marx: Biographical Memoirs. By Wilhelm Liebknecht. Translated by E. Untermann. Charles H. Kerr & Co., Chicago. 4×7 in. 181 pages.

All interested in socialistic literature will be glad to have in English these memoirs of the greatest Socialist by one of his ablest followers. In part the memoirs are personal; in part the author enters into some study of Marx's beliefs and ideals. We suspect that the work suffers somewhat from its translation into English.

Little Book of Tribune Verse (A): A Number of Hitherto Uncollected Poems, Grave and Gay. By Eugene Field. Collected and Edited by Joseph G. Brown. Tandy, Wheeler & Co., Denver, Colo. 5×7¾ in. 256 pages. $1.50.

Mr. Field's erratic genius is to be found in some of these fugitive and hasty contributions to the Denver "Tribune" as well as in his better known poems which have been collected in other volumes. Yet it must be said that there is a good deal in the volume which was hardly worth preservation; and it is true that the tendency to gather up every scrap written by a man who has achieved literary success has its dangers and disappointments. One could select perhaps a score of poems here that are truly worth preservation, and one feels that it would be better if we could have those disassociated from others of very inferior quality.

Lord of the Sea (The). By M. P. Shiel. The Frederick A. Stokes Co., New York. 5×7½ in 474 pages. $1.50.

This is a strange, fantastic, and phantasmagorical romance. It deals with mysticism, with Zionism, with clairvoyance, with transmigration of souls, and with other extra-natural matters, but throughout all this there runs a curious story which is not without interest. The events of the plot are supposed to take place during a regency in the time of Queen Victoria, and thus it is obvious that this supposed picture of the future was written before the Queen's death, so that its imagined prophecy falls rather flat. In parts the narration and dialogue are brisk and dramatic; one feels that the author might write a much better book if he would turn his mind to reality and human nature.

Main Currents in Nineteenth Century Literature. By George Brandes. In 6 vols. Vol. I., The Emigrant Literature. The Macmillan Co., New York. 5¾×9 in. 198 pages. $2.25.

Reserved for later notice.

Memorial Service of Rev. Maltbie Davenport Babcock, D.D., at Music Hall, Baltimore, June Second, 1901. The Fleming H. Revell Co., New York. 6½×10 in. 30 pages. Paper bound. 25c.

Natural Arithmetic (The). By Isaac O. Winslow, M.A. The American Book Co., New York. In 3 vols. 5×7½ in. Book I., 256 pages, 30c. Book II., 271 pages, 40c. Book III., 303 pages, 50c.

In these three volumes the author adopts what he calls the "spiral" order—that is, he explains, the easier principles of the topics are

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treated together and the more difficult principles belonging to the same topics are reserved until the child reaches a mental development suited for their comprehension. Thus, instead of presenting addition, subtraction, multiplication, division, fractions, etc., as complete lessons in regular succession, each is divided into parts with reference to the difficulty of the principles involved. Such examination as we have been able to give to the book leads us to regard this method as both practical and sensible. The three treatises are notable for the absence of set rules and for the progressive character of the very large number of concrete examples and problems given.

"£19,000." By Burford Delannoy. R. F. Fenno & Co., New York, 5×7½ in. 297 pages. $1.25.

Old Evangel and the New Evangelism (The). By Charles Aubrey Eaton. The Fleming H. Revell Co., New York. 5×7¾ in. 162 pages. $1.

Henry Drummond's book on "The New Evangelism," noticed in our editorial columns February 24, 1900, held that men do not accept the Gospel, because it is the Gospel adapted to the need of a former age which is preached to them, rather than the Gospel as adapted to the present. This is the Gospel they crave: the old evangel in a new evangelism. With such a view the present author has nothing in common; it does not clearly appear that he has a new evangelism. His diagnosis of the existing condition of the Church as needing revival from spiritual and moral lethargy is correct. His note of recall to the first principles of Christian faith is clear and strong. His utterance is a *reveille* for the Church rather than an evangelism for the world.

Old Plantation (The). By James Battle Avirett. The F. Tennyson Neely Co., New York. 5×7½ in. 202 pages. $1.50.

These sketches of old-time life in the South are not written with any controversial tendency. They recall amusing and characteristic phases of social pleasures, hunting, the relations between master and slave in their more agreeable aspects, and much else of similar nature. Generally speaking, the book is readable; but a little condensation and occasional repression of sentiment would have improved it. So far as the author has any thesis to maintain, it is that in the South the whites are the best friends of the blacks, and that the race-problem can best be solved by leaving the two elements to find their own relative positions without interference from non-residents.

Outlines of Political Science. By George Gunton and Hayes Robbins. D. Appleton & Co., New York. 5×7½ in. 228 pages.

Papacy in the Nineteenth Century (The). By Friedrich Nippold. Translated by Laurence Henry Schwab. G. P. Putnam's Sons, New York. 6×9½ in. 372 pages. $2.50.

Reserved for later notice.

Seven Great American Poets. By Beatrice Hart, Ph.D. Illustrated. Silver, Burdett & Co., New York. 5×7½ in. 323 pages. 90c.

This book has grown from the conviction that readers, especially young readers, desire personal knowledge of the poets as well as of their works. Selecting, therefore, seven typical American writers, she has interwoven characteristic specimens of their work with biographical sketches, brightly and sympathetically written. Poems whose genesis is thus exhibited in the poets' experience are touched with the fresh color of real life. Both school pupils and ordinary readers will find this collection of biographies, illustrated by the poets themselves as well as by the artist, a serviceable book. The "seven" are Bryant, Emerson, Poe, Longfellow, Whittier, Holmes, and Lowell.

She Stands Alone: The Story of Pilate's Wife. By Mark Ashton. Illustrated. L. C. Page & Co., Boston. 5×7½ in. 339 pages. $1.50.

This is, for the general reader who does not mind its negligence of technique in points of Greek and Roman custom, a fascinating romance. Its portrait of a strong and noble character in the heroine of the story is attractive to any reader, however he may demur to some violent improbabilities. The author, or authoress, seems to be British. That he, or she, is not American appears in the remark "to-day the services of Christianity are that attended almost exclusively by women." Some misprints need correction, as "Zaides" for Hades.

Songs of the Susquehanna. By Alfred E. Hostelley. Sherman & Co., Philadelphia. 5½×8 in. 202 pages. $1.25.

These "Songs," we say it kindly but seriously, should not have braved the criticism of a wider or less sympathetic world than that which cherishes the "poet's corner" in a village newspaper.

Ten Commandments (The). By Rev. G. Campbell Morgan. The Fleming H. Revell Co., New York. 5×7¾ in. 126 pages. 50c.

This brief treatise is a simple and plain-spoken exposition of the Decalogue, with special notice of its present-day applications. The old Puritan austerity reappears in Mr. Morgan's censure of the devout Roman Catholic who kneels before his crucifix, and of other good people who admire George Eliot's writings, notwithstanding the objectionable passage in her history.

What is Christianity? Sixteen Lectures Delivered in the University of Berlin During the Winter Term 1899-1900. By Adolf Harnack. Translated into English by Thomas Bailey Saunders. G. P. Putnam's Sons, New York. 5½×9 in. 301 pages.

Reserved for later notice.

When a Witch is Young. By 4—19—69. R. F. Fenno & Co., New York. 5×7½ in. 442 pages. $1.50.

Windfairies (The) and Other Tales. By Mary De Morgan. Illustrated. E. P. Dutton & Co., New York. 5½×7¾ in. 236 pages. $1.50.

There is freshness and originality in these fairy tales.

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Correspondence

The Christian Science View of Sin

To the Editors of The Outlook:

I desire to review some points in an article on Christian Science which appeared in The Outlook of July 6.

This essay seems to have been kindly intended, but true to the thought expressed in its first sentence, "It is difficult for any one, not a votary of Christian Science, to understand what it is," it manifests only a superficial view of this science. This is indeed a science, and should have been so treated by our worthy editor; then would he have waited until he had become a practical Christian Scientist, and had healed successfully through its teaching, to prove, even to himself, that he understood it, before attempting its explanation to others.

Complaint is made that Mrs. Eddy does not give a clear definition of God, yet hundreds of thousands of people have been able to destroy troubles for themselves and others through the clear understanding of God which they have gained from Mrs. Eddy's book, "Science and Health, with Key to the Scriptures." It is too bad that our critic did not give his own definition of the personality of God. I have read a number of criticisms in this same strain within the past few weeks wherein the authors have complained of the Christian Science definition of God, and yet have failed to give their own. Those who are dissatisfied with Christian Science should give us a better way of producing the same results.

Our critic seems to understand Mrs. Eddy's definition of evil as a nonentity; that it bears the same relation to God which darkness bears to light; but in his criticism thereof does not continue to reason consistently therewith. He fails to apply the same remedy to evil which he would apply to darkness, and therefore fails utterly to define the Christian Scientists' method of destroying evil. He admits that darkness is nothing more than the want of light; that it is a nonentity. Does he attempt to be rid of darkness by simply saying that it is nothing? He recognizes that the only way to be rid of darkness is to bring in the light. Now, consistent with his own proposition and his own interpretation of Christian Science, he should recognize that evil can only be overcome with good. This is the method which our great Master advocated, and just what Christian Scientists practice. When God has the ascendency in human consciousness and in the life of the individual, evil of necessity, finds no place. If God be to us infinitely great, evil must become to us infinitesimal. Herein is the superiority of the Christian Science method of overcoming evil—the sinner has strength and courage to master his evil because of his understanding of the omnipotence of good and the consequent impotency of evil. No class of people know better than Christian Scientists that evil must be grappled with and mastered, and that the sinner will never be rid of his wickedness nor its just penalties until he ceases sinning. To say that sin is an illusion and continue sinning is not consistent, for the evil-doer is making it real by his indulgence. Christian Science does not incorporate sin under the name of good and allow it place and power, but draws the line emphatically between right and wrong, and declares that wrong must cease and right must prevail to the utmost; while he is aided in his struggle to overcome by his clear sense of the omnipotence of good and the powerlessness of evil.

The Christian Scientist does believe there is an enormous amount of sin in the world, and why? Because he has not through spiritual growth unbelieved this.

When Paul said, "So fight I not as one who beateth the air," he meant that his fighting was done intelligently, not by striking out in an indefinite, ineffectual manner. This same Paul referred to evil as the power of darkness. Darkness has no power except to hide the truth and is always destroyed when the light appears.

I like the definition of sin which our critic quotes from the Westminster Catechism: "Any violation or want of conformity of the law of God." In the light of this definition all mistakes as well as willful wrongs should be included under the name, sin. John said, "All unright-

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eousness is sin." All unriht-wis-ness (all unright-wise ness) is sin. All wisdom or knowledge which is not right is sin, and all conduct which is allowed or indulged by reason of this wrong or false knowledge is sin. It is error, or unriht-wis-ness, to believe that sin, which is not of God, is an entity. Hence the truth of Mrs. Eddy's statement, "To believe sin is real is itself sin." Indeed, this is the original sin, and the proof that we believe it to be real is our indulgence in it. When we are ready to admit that there is nothing in it, having lost all pleasure therein, we are ready to let go of it and cease sinning. No harm can come to the sinner nor any perpetuity of his sin from his knowledge of its unreality. It is because he believes there is something in it that he uses it. It is said that Jesus did not teach the unreality of sin. Will our critic kindly explain what Jesus meant when he said of the devil, "He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it"? It is the vocation of a liar to express lies, and a liar in the strict sense of that word produces nothing else but lies. A lie is utterly devoid of truth, hence altogether untrue and unreal—a mere negation. Here we have the plain declaration that the devil's "own," or offspring, sin and disease, are lies.

We are taught that all evil is the work of the devil; in other words, the work of deception. Believing and acting that which is false constitute the sum total of sin, and this definition is in perfect accord with the one which we have quoted from John, "All unrighteousness is sin."

The Christian Scientist does not wink at sin, does not simply ignore it, but, filled with the understanding of the omnipotence of God and the utter powerlessness of sin, he grapples with it and crushes it out of existence. If all Christians knew and practised what Christian Science teaches concerning sin the world would rapidly be regenerated and evil would be speedily annihilated. If evil is as real as good, will our critic explain how the power of God destroys evil in the human heart? Is it not true that the wrongs which are mountains to their victims weigh nothing in the sight of God? And is this not why the divine power so easily annihilates sin?

ALFRED FARLOW.
Office of the Publication Committee of the First Church of Christ, Scientist, Boston, Mass.

[We print this letter, selecting it from many received on the same subject, because its authorship makes it really an authoritative statement of the position of Christian Scientists on the point involved. —THE EDITORS.]

Union Meetings: A Good Example

To the Editors of The Outlook:

The union services held during the present month in this town (Napa, Cal.) are not exactly an experiment in co-operation, but they are an example of Christian fellowship, and, as such, a step in the right direction. The town as a whole has displayed a lively interest in the new departure, and the one week-day prayer service and the one Sunday-evening preaching service already held have been well attended.

The principal churches in Napa, aside from the Episcopal and Roman Catholic, are Presbyterian, Methodist, Baptist, Christian, and Christian Adventist. A few weeks ago the pastor of the Methodist Church had an idea about union services for the month of July; this notion he communicated to the pastors of the four other churches; they suggested a few modifications of his plan, which went into effect with these changes:

A small and modest handbill was distributed about the town announcing that the services each Sunday evening throughout July would be union services, the subject to be "The Denominational Why." On Sunday evening, July 7, the pastor of the Christian Church explained to a large audience in the Methodist Church the faith of his particular denomination. The Wednesday evening preceding he led a union prayer-meeting in the Methodist Church. And so it was to go throughout the month—every Wednesday evening a union prayer-meeting led by some pastor in a church other than his own; every Sunday evening the explanation of the creed of some one of the churches represented. The various societies of young people, not to be outdone by their elders, have decided that their meetings also shall be union meetings.

The result of the first week's services

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seems to be that many people are astonished to find that the creed of an alien denomination differs so little from that of their own.

I believe if such meetings could be arranged for in many country towns it would tend to break down the bars of ignorance and prejudice that keep so many good people apart.

Napa, Cal. ETTA L. MILLER.

Love

To the Editors of The Outlook:

I have read with interest your editorial entitled "The Highest Service of Love." The recoil that has taken place from the doctrine of God's arbitrary and irresponsible sovereignty to that of his Fatherhood has resulted in an error no less mischievous in the other extreme. The very attractive phrase "indulgent Father" is often employed to express his attitude toward us, than which nothing can be more misleading. God is the farthest possible from being an *indulgent* Father. Every requirement of his, being based upon an unerring estimate of the best and only means of securing the greatest good of his creatures, is imperative and unalterable. The severest exaction of obedience is the truest, purest love.

This mischievous error has arisen from a misunderstanding of the true signification of ethical love. Some of the greatest perplexities, both of doctrinal and practical Christianity, are due to the fact that we employ the word love to express two concepts that, although not antagonistic, are radically different, at the same time failing to observe the discrepancy. The fault lies in always attaching to the word love the idea of affection, whereas, as a Christian virtue and duty, it has a very different meaning.

This can be made plain by referring to the Greek. For the emotional love that exists among kindred, and the attachment we feel for others not akin that we call friendship, the Greek uses the noun *philos* and the verb *phileo*. When translated from these words, or used in the same sense, its meaning is purely social. In the New Testament *phileo* is never used in an ethical sense. It is never found in the imperative. On the other hand, to express the attitude of the will that is called benevolence—wishing well—the Greek has the noun *agape* and the verb *agapao*. These words are always employed in the New Testament in speaking of love as a virtue or enjoining it as a duty, and our word love, when translated from these Greek words, and in all ethical relations, must be understood in the same sense. As a command it enjoins a volitional, not an affectional, attitude of the soul toward others, regardless of social relations, and in defiance of the attitude of others toward us. It must be exercised and maintained as really, sincerely, and fully toward enemies that hate us as toward our most lovable and loving friends.

This is the point on which misunderstanding and confusion arise. Christians suppose that the command "Love your enemies" means that they must feel the same affection for their enemies that they feel for their wives, husbands, children, and intimate, confidential friends; and often mourn over their inability to do it. The world should surely be disabused of this error.

In the New Testament, the true meaning of the word love can be ascertained with certainty only by referring to the Greek word from which it is translated. For instance, note John xi., 37, "Behold how he loved him," and John iii., 16, "God so loved the world." Our word loved leaves the meaning of both these texts in uncertainty; while the Greek *ephilei* in the first, and *egapesen* in the second, make it positive that the first means that Jesus had social affection for Lazarus, and the second that God was moved by such benevolent desire for the welfare of the sinful world, though it was disloyal to him and unlovely in his sight, that "he gave his only begotten Son."

The passages in which the love one has for himself is made the measure of the love he owes his neighbor are, when correctly interpreted, especially interesting and instructive. What is the nature of the love one has for himself? Analyze it carefully. Do you find any affection in it? Not a particle. What, then, is this mysterious love, and what is the meaning of the command, "Thou shalt love thy neighbor as thyself"? A little careful introspection will make the answer plain.

That which is dearest to every man, as pertaining to himself, is life. Next to life come reputation and rights. Manifesta-

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tions of kind regard and interest in his welfare are also sources of great pleasure and joy to every human heart. These, then, may be considered as the inventory of man's love for himself and the catalogue of his duties to others. The man, the woman, who regards the life, reputation, and rights of others as sacredly as he would have others regard his life, reputation, and rights, and manifests a neighborly, brotherly spirit toward others, and endeavors to promote the welfare of others, in short, who does to others as he would have others do to himself, will fulfill the royal law, "Thou shalt love thy neighbor as thyself."

Chelsea, Mich. THOMAS HOLMES.

Through a slip of the pen or an error in type, in our issue of July 13, we incorrectly gave the address of the treasurer of the Working Girls' Vacation Society. The correct address is: Miss Edith Bryce, 20 West Fifty-fourth Street, New York.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

What is meant to the practical mind when we, in praying, ask God to bless us, or bless this or bless that? It is not clear to me; in fact it is about meaningless to me. I fear to most of us it is a term we use hardly knowing what we do mean. E. W. A.

Good feeling often falls into a mere formal expression, as in the current phrase, "How do you do?" "Very well, I thank you," in which really the inquirer neither seeks explicit information about health nor receives it from the answer. Religious feeling drops thus sometimes also into expressions which though not without also real sentiment are largely formal. Such is the phrase, "God bless us." It is a real expression of man's recognition of his need of a divine helper and of his desire for divine companionship. It is vague in expression because it expresses a vague feeling, and sometimes it must be confessed that it really expresses no feeling at all. The obligation pressed upon us in recognizing this tendency to formalism is endeavor to vitalize devout forms with all the feeling that we can.

Please give a list of books on Scandinavia for a history club. I. M. M.

See the volumes on Denmark, Norway, and Sweden, in the "Story of the Nations" series (Putnams), Thomas's "Sweden and the Swedes" (Rand, McNally & Co.), Sturluson's "Stories of the Kings of Norway" (Scribners), Hare's "Sketches in Holland and Scandinavia" (Macmillan), Nelson's "History of Scandinavia and Successful Scandinavians in the United States (O. N. Nelson, Minneapolis), Neukomm's "Rulers of the Sea, Norsemen in America from the Tenth to the Fifteenth Century" (Estes & Lauriat), Anderson's "Viking Tales of the North" (Griggs & Co.).

Kindly give me the name and price of a good book of Bible stories, suitable for children from three to six years of age. D. A. H.

The Charles Foster Publishing Company, Philadelphia, has, we believe, volumes of stories from both Testaments, costing perhaps 75 cents each; The Pilgrim Press, Boston, has Weed's "Life of Christ for the Young"—a book of the primary grade, 50 cents.

Can I learn how to rid my farm of poison ivy? It grows in great quantity along the stone walls under the apple trees, and keeps me away from some of the sweetest places on my property. A.

The only effective way is to tear it up by the roots. This is the way in which a certain golf-links was cleared of it.

"Rounding Out a Business." On this subject an article by Mr. Thomas Neal, of the Acme White Lead and Color Works at Detroit, is published by the Detroit Chamber of Commerce and Convention League in the "Detroit Business Review," volume II., No. 15. It is well worth the attention of all employers in large or small organizations both of a commercial and an industrial kind. The suggestions made by Mr. Neal are in his view the lines on which "the labor problem will be solved."

To Several Correspondents.—There are two conceptions respecting the future life: The first is that God has endowed all men with immortality in creation, that they must in the nature of the case live eternally, and that either all will eventually be brought to the knowledge and the love of God, and to consequent holiness (Universalism), or that some will not, and will consequently live in endless sin and misery (Calvinism). The other theory is that God alone has immortality in himself, that man is immortal only as he is in vital connection with God, his immortality being derivative or conditioned upon his character. For an able presentation of this view, see Dr. McConnell's "Evolution of Immortality." This view seems to us more consonant with both the teaching of Scripture and philosophy than the first, though we do not think it safe to be dogmatic on the subject.

Inquirers to whom we have commended the booklets for the religious instruction of children, published by Dr. W. J. Mutch, of New Haven, Conn., viz., "Christian Teachings" and "History of the Bible," will be interested in his latest issue, "Junior Bible Lessons" (25 cents). Its topics are drawn from the history of Abraham, Isaac, Jacob, and Joseph. Dr. Mutch is to begin, September 1, a small quarterly, "Christian Nurture," presenting the best modern ideas bearing on nurture in home, church, and school, (15 cents single copy; 50 cents yearly).

J. H. A. is informed by several correspondents that he will find the lines he speaks of in The Outlook of June 29,

> The still, small voice in autumn's hush,
> Yon maple tree the burning bush,

in Whittier's "Chapel of the Hermits," stanza sixteen.

If "L. M. R.," whose request for an article on "The Freedom of the Press" appeared in these columns, issue of June 8, will send his address to us we will be glad to forward to him a brief on the subject which has been kindly sent to him by a Philadelphia lawyer,

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